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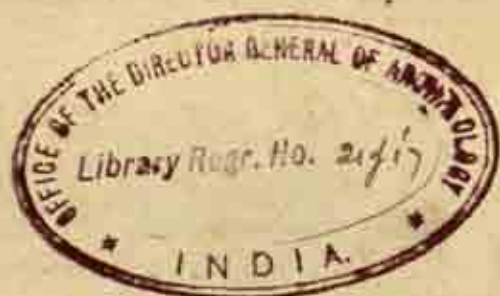
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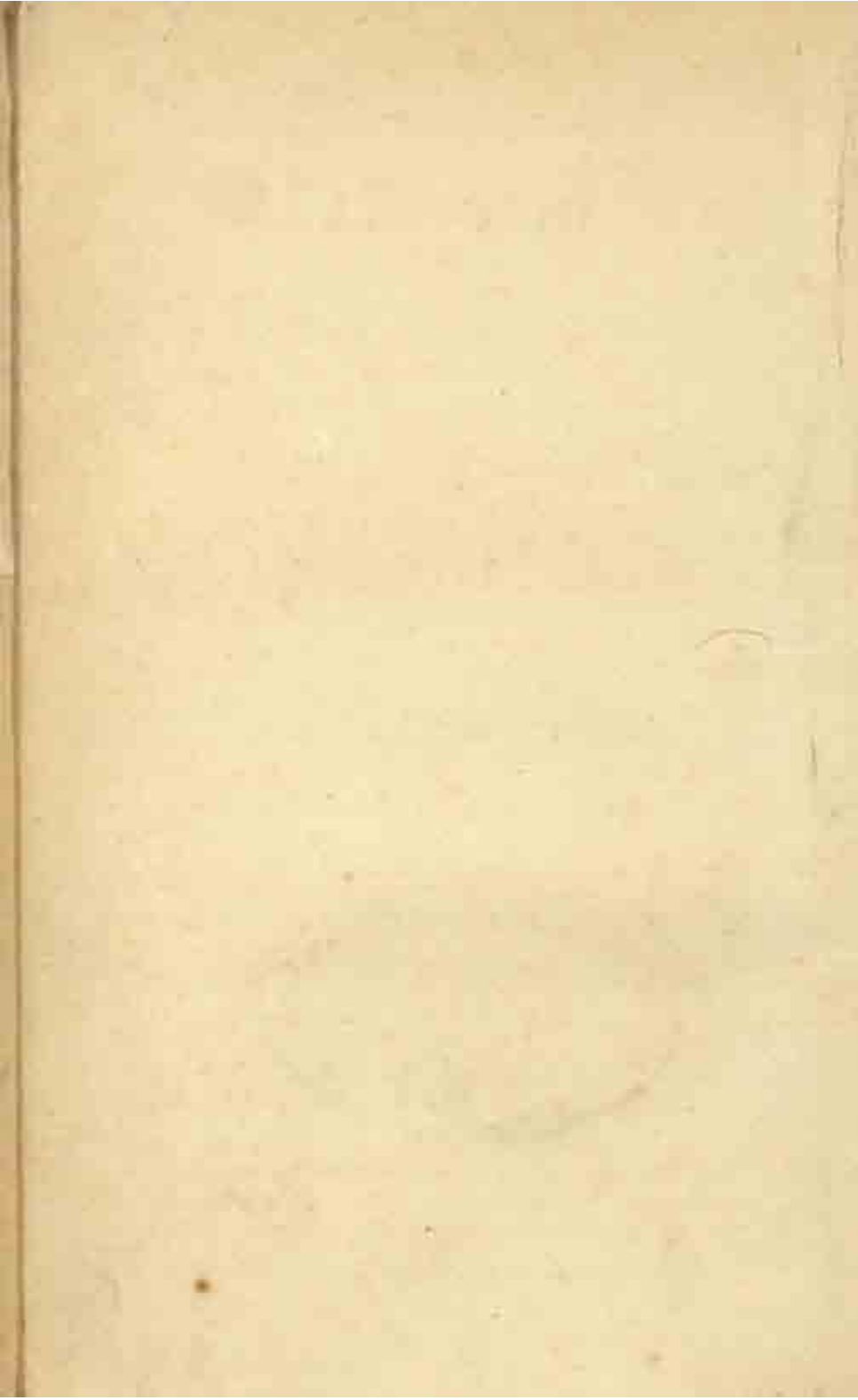
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THE
VINAYA PITAKAM.





THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PĀLI LANGUAGE.

9264

EDITED BY
HERMANN OLDENBERG.



VOL. I.
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THE MAHĀYAGGA, WHICH THE EDITOR DEEMED DESIRABLE
TO PUBLISH FIRST, IN INDIA, RECKONED AS THE
THIRD PART OF THE WHOLE PĪṬAKA.

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INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Piṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipiṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . assatitthiyapubbo inamāṃ dhammavinayo ākaṅkhaṇi pabbajjāṃ,—ayaṃ dhammo ayaṃ vinayo idaṃ satthā sāsanaṃ,—dhammadhara vinayadhara mātikhādhara.—Kassapa says when assembling the Bhikkhus in Bājagaha: dhammaṃ ca vinayaṃ ca saṃgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkha (dhammavāḍḍi—vinayavūḍḍi, Vinayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpuruṣa, as M. Fœr (Études Bouddhiques, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya." Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapitaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapitaka was even at that time well known; the collection of the Abhidhammapitaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Pitakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

viz. the transition from the Dvīpīṭaka to the Tīpīṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dighanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pīṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the *Journal Asiatic Society*, of Bengal, vol. vi. p. 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvīpīṭaka is also contained in the Mahāparinibbānasutta (p. 39): *ānā padavyaṅṇanāni sādhanakam uggahetvā sutte oṭṭaretabbāni vinaye sandassetabbāni*.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: *abhidhammo vinayam abhinivāse vinayam* (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: *līgha tam suttantaṃ vā gāthāya vā abhidhammam vā pariyāpuppesu, pucchā vinayam pariyāpuppesuṃ*. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Paṭisambhūḍā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapīṭaka is one in the *līghikkhuvibhāṅga* (95th Pācittiya: *suttantaṃ okāsam kārappetvā vinayam vā abhidhammam vā pucchati*), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṃgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 8. 28-46, are also found in the Suttapiṭaka under the title of Anattalakkhaṇasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṃgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma: and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Saṃgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā, śīlakathā, saṃgāthā, kāmānupādinavo, okāro, sampkilesa, nekkhamme ānisaṃso*.

¹ In the *Cullavagga* we have the striking remark: *ayam dhammavinayo ekasao vimuttirasao*.

² The *Cullavagga* relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus: the audience stand while listening to them "*dhammagāraveṇa*." He who spreads false doctrines concerning the Vinaya is called an *adhammavādi* (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Insar.* plate xv.), reckons the *vinayasamākhāro* among the *dhammapaliyāyāni*.

trast Dhamma and Saṃgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Saṃgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pātimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasūtras, Grihyasūtras, etc., the Vinaya of the Brahmans.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids¹ considers the Pātimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pātimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pātimokkha in its entirety and in its original form in the Vinayapiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pātimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pātimokkha being subsequently extracted from it; or whether the Pātimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pātimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladāsaka pāpasamācāra*). The following account of these proceedings is given in the Pātimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "*Samghādisesa*," and has to submit to the penalty of the *Mānatta*; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example: *tassa bhikkhuno*, in the 49th *Pācittiya*; *tathāvādinaṃ bhikkhunaṃ*, in the 69th *Pācittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

⁵ *Pakkamāṭ' āyasmā manuhā āvaseṭṭi, ahaṃ te idha vāseṇā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvatatiyaṃ samanubbāsitaṃ tassa patinissaggāya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone.

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sāretabbā, sāretvā āpattiṃ ropetabbā, āpattiṃ ropetvā vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: supātu me bhante saṃgho. ime Assajipunabbasukā bhikkhū kuladōsakā pāpamācārā. . . yadi saṃghassa pattakallam, saṃgho Assajipunabbasukānam bhikkhūnam Kiṭṭagirisamā pabbājaniyakammaṃ kareyya na Assajipunabbasukehi bhikkhūhi Kiṭṭagirisim vātthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words alan te idha vāsenā 'ti (Minsyeff, p. 8, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo), and then go on to say: so bhikkhu saṃghamsajjham pi ākaḍḍhitvā vattabbo: māyaṇā evam avaca . . . dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo. Then: so bhikkhu samanubhāsitabbo. The samanubhāsanā is then described as a *saṭṭhattham* kammaṇa. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pātimokkha, we find in these statements a peculiar ecclesiastical decree (*Samghakamma*), fulfilled by the *Samgha*, of which the Pātimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (*paṭippassaddhi*) of the *Kamma*, not by the ancient ceremonies of the *Mānatta* and of the *Abbhāna*. It deserves to be noticed that in the same way as the *Pabbājaniyakamma* is not mentioned in the Pātimokkha, neither is there any mention of the similar proceedings of the *Ukkhepaniyakamma*, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pātimokkha proves itself to be the older, as compared with what has been added in the *Vibhaṅga*. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the *Vinaya*, the *Māhavagga* and the *Cullavagga*,² although they do not stand in the same direct relation to the Pātimokkha as does the *Vibhaṅga*, nevertheless distinctly presuppose its existence. The *Māhavagga*³ gives precepts concerning the recital of the Pātimokkha, which put it beyond a doubt that the name Pātimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the *Māhavagga* and *Cullavagga*, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pātimokkha)

¹ For instance, in the 68th *Pācittiya* we should expect to find some mention of the *Ukkhepaniyakamma* *pāpikāya* *ditthiya* *appatisaṁsaṅga*. The text of this *Pācittiya* and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the *Pabbājaniyakamma*.

² The *Parivāra*, the fifth Book of the *Vinaya*pitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the *Vinaya*.

³ II, 13, 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pātimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkaṭṭa; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pātimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pātimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pātimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pātimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkotanakaṃ pācittiyaṃ, Mahāvagga, IV. 16, 26, with reference to the 63rd Pācittiya; anādariye pācittiyaṃ, Mahāvagga, IV. 17, 7, 8, with reference to the 54th Pācittiya. At times allusion is made by the formula, yathādhammo kīretabbo, to the penance prescribed in the Pātimokkha for a transgression; for instance, Mahāvagga, I. 49, 6, with reference to the 65th Pācittiya; Mahāvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapitaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a history to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only one part of this ancient commentary as the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapitaka in its present form, and that at the time of the redaction of the Pitaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (i.e. "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii—xix) with regard to the proceedings against the kulādāsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapīṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Piliṇḍavaneha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 16) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunabbasakā bhikkhū occurs in the Vibhaṅga (Saṅghādis, 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttaṭṭakā in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapitaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. "Do not grieve, do not lament," he is said to have said to the believers; "it is well, that we have been relieved of the great Master's presence; we were oppressed by him, when he said: 'this is permitted to you, this is not permitted.' In future, we can do as we like, and not do as we do not like." In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha's disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master's precepts in an authentic form. It has already been said above, how, during the seven months' sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: *tairāvaṇo ye te bhikkhū avitārāgā appakacce bāhā paṇḍayha khandanti chinna-papāṭam papanti āvaṭṭanti vivatṭanti: atikhippam bhagavā parinibbuto, atikhippam sugato parinibbuto, atikhippam cakkhum loke antarāhitaṇ ti. ye pana te bhikkhū vitarāgā te eṭṭā sampaṇānā adhiṇvārenti: aniccā sampkāra tāṃ kut' ettha labbhā'ti. ettha khv āvaṇo āvaṇo te bhikkhū eṭṭā avocaṃ* (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): *āvaṇo āvaṇo mā socittha mā paridevuttha, naṃ eṭṭam āvaṇo bhagavatā paṇḍayha' eva akkhātāṃ, sabbe' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, tāṃ kut' ettha āvaṇo labbhā yaṃ tāṃ jātaṃ bhūtaṃ sampkātaṃ palokadhammaṃ tāṃ vata mā paṇajjhi, n'etaṃ thānaṃ vijjati. tena kho pana mayyena āvaṇo Subhaddo nāma buddha-pabbajito tasmaṃ parāyāmaṃ nisinno hoti. ettha kho āvaṇo Subhaddo buddha-pabbajito te bhikkhū eṭṭā avoca: āvaṇo āvaṇo mā socittha mā paridevuttha, samutthā mayyaṃ tena mahāsamānassa, upaditā ca mayyaṃ homa idam vo kappati idam vo na kappati, idāni pana mayyaṃ yaṃ lochiaṇaṃ tāṃ karissāma, yaṃ na lochiaṇaṃ na tāṃ karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *handa mayyaṃ āvaṇo dhammaṃ ca vinayaṃ ca saṃgāyāma, pure adhammo dīpanti dhammo patibhāhiyati*, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.*

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesālī furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesālī. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgiti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesālī; and the ten erroneous doctrines were rejected.

With this the *ULLAVAGGA* closes its report of the assembly at Vesālī. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The *Dīpavaṃsa*, for instance, says (5, 26, and following):—

"The eight mighty *Theras* destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked *Bhikkhus* and put down the false doctrine, the eight powerful *Theras* selected 700 *Arhats* in order to purify their own doctrine; selecting the best ones, they made a revision of the *Dhamma*. In the famous city of Vesālī, in the *Kūṭāgāra* hall, this second assembly was brought to a close after a period of eight months."

The difference between the earlier and the later account of the Council held at Vesālī is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesālī probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a *Dhammasaṃgaha* was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMĀSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALĪPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalliputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the *Dīpavamsa*, the *Mahāvamsa*, and the *Samantapāsādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called *Kathāvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PĪṬAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Pīṭaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Küppen, *die Religion des Buddha*, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Tsang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls *Wou-yeou*, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Tsang*, vol. i. p. 414): "Dans la première centaine d'années qui suivit le Nirvāṇa, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison du roi (Rājagriha), transféra sa cour à Po-tch'a-li (Pāṭaliputra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dhammāsoka is spoken of under the name of *Wou-yeou*. This is the only passage where Hiouen Tsang uses the name 'O-chou-kia. It seems undoubted that the author here understood 'O-chou-kia and *Wou-yeou* to be two different persons.

The Councils of Vesālī and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālī and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālī, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesālī and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārājika Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunis collected in two passages, in the Bhikkhunīśīlabbhāga at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesālī. The materials for comparing the points disputed at Vesālī with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesālī. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesālī turned are not specified.² The texts of the Pārājika and Pācittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesālī. The discussion of the ten propositions is given in the form of an account of the Council at Vesālī, as an appendix at the end of the Vinaya: this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESĀLĪ.

Probably, however, not much older. If we fix the date of the composition of the Vinayapīṭaka, as handed down to us, too long BEFORE the Council held at Vesālī, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pāṭaliputta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Tshang, King Kālāsoka, in whose reign the Council of Vesālī was held, is said to have changed his residence, and removed to Pāṭaliputta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pāṭaliputta must be anterior to the redaction of the Vinaya Pīṭaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pātimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvamsa, VI. 28, 8. Compare Mahāparinibb. S., p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESÂLI.
5. Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PĀTALIPUTTA: the Kathāvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesālī—in accordance with the chronological system of the Mahāvamsa and Dipavamsa¹—we shall find the date

1 I agree perfectly with the remark made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sāhasāram and Rupañā contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sāhasāram reads: [] [] [] [] iyañi savachalañi; the inscription of Rupañā: eātirakelañi adhiiti m va[sā]. Dr. Bühler's transcription of this inscription reads adhiitiñi; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XIV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sā in the passage in question, and the reading yā is also confirmed by the Sāhasāram edict. It seems to me, therefore, that the only accredited reading is adhiitiyāni (or adhiatiyāni), and this is undoubtedly the same as addhateyya and addhātiya of the Pāli and adbhajja of the Jaina Prakrit, which signifies "two and a half." The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Samgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Sangha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brâhmaṇa, of the Sûtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudîpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of all the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajālasutta (Sept Suttas, p. 67) to this discourse (Atthajāla, Dhammajāla, Brahmajāla, Ditthijāla, Anuttarasangāmanivijaya), or let us ask, who, at a first glance, would recognize the identity of the Pārājika and Pācittiya with the Suttavibhaṅga, or the identity of the Āgamas with the Nikāyas, etc. Thus the "Monyasutta," to which the inscription alludes, may be identical with the Sāmaññaphala-sutta, if we must not rather identify it with the little discourse contained in the Tikaṇipāta of the Aṅguttara-Nikāya which begins: "Tīṇi-māni bhikkhava moneryāni" (see the Apāyavagga; fol. 134 of the Phayre MS.). The "Munigāthā" most probably are the twelfth Sutta of the Suttanipāta. The "Lāghulovāda," concerning falsehood, which is mentioned in the inscription, is the Ambalatthikārāṇḍovāda, the sixty-first among the Suttas of the Majjhima-Nikāya. The Vinayasamākasa (= vinaya-samākasa) is, I think, certainly not the Parivāra, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka: besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pāṇinīyā. The meaning of the title Anāgatabhayāni can be gathered from the Araññikānāgatabhayasutta of the Aṅguttaranikāya (given in the Suttasamgraha, MS. Orient. fol. 839, of the Royal Library in Berlin, fol. esp.). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the *THEMAS* (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name *THERAVÂDĪ* was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Tsiang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the *VIBHAJJAVÂDĪ* (Vibhajjavādinās). From

¹ The historical portions of the great *Atthakathā* of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpavamsa* and *Mahāvamsa*. I intend to give a proof of this in my edition of the *Dīpavamsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsaṃghikās and Sammatiyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinās, Vibhajjavādinās, Mahiṣāsakās, Dharmaguptakās, Kācya-piṇḍiyyās, Saṃkrāntikās (by the side of the last we also find the Tāmraçāṭṭiyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the Theravāḍī, Mahimsāsakā, Sabbatthavāḍī, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavāḍī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravāḍī with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a Vibhajjavāḍī. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavāḍī sambuddho hoti bhante 'tī āha so,
thero āmā 'tī etc.⁴

The result seems certain: if the appellation Vibhajjavāḍī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavāḍī,

¹ Tārnātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsaṃghikās; in that of the other the Vāṭṭiputtīyās.

³ Tārnātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: "ācariyānaṃ vibhajjavādānaṃ (vibhajjavāḍīnaṃ?) Tambapannidīpapasādhakānaṃ Mahāvihāravāsīnaṃ." See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahīśāsakās. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahīśāsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahīśāsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahīśāsaka school must be remarkably like the version of the Vinayapitaka handed down in Ceylon.² Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165.

² It is probably not accidental that the *Dīpavaṃsa* mentions the Mahīśāsakā first among those schools which branched off from the Theravāda, and that the northern Buddhists also are in the habit of mentioning the Vihāṃjavādiṇas and the Mahīśāsakās side by side.

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.¹ In the case of the Mahīśāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13?) Saṃghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92?) Pācittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules. The remaining sections of this division contain rules for the Bhikkhunīs similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikarapa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṃgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc.

² As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya.

³ This corresponds with the first chapters of the Pāli Mahāvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHĪSĀSAKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of *wassa*. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu⁴ and a female monkey.

3. "A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivāra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the Cullavagga.

² All this corresponds exactly with the Introduction to the Vibhāṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

³ Pāli: Sudimo Karandaputto.

⁴ *Tena kho pana samayena aññataro bhikkhu Vesāliyaṃ Mahāvane makkaṭṭhaṃ ānisaṃ upalāpetvā tassā methunam dhammam patisevati*, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: *tena kho pana samayena sambhulā Vesālikā Vajjiputtakā bhikkhū yāvadattham bhuñjissu, yāvadattham sūpiṃsu, yāvadattham nahāyissu, yāvadattham bhuñjitvā . . . ayoniso manasikaritvā . . . methunam dhammam patiseviṃsu.*

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā:

'Men do not like beggars, and they soon learn to hate them,
The Nāgarāja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dipamkara down to the conversion of Sāriputra and Moggallāna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahīśāsaka.

¹ Dhaniyo kumbhakāraputtā (second Pārājika).

² This story belongs to the second Saṃghādisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ('bhūta-pubbam') were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows:

"na tam yāce yassa piyam jigimse, videso hoti atiyācānāya.
nāgo manim yāceto brāhmaṇena adassanūñ fiero tad ajjhaṅamā'ti."

³ Similar stories occur in the Pālī text in the discussion of the 10th and 11th Saṃghādisesa dhamma.

⁴ Bhikkhunī-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahāvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggassāvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahāsarvāstivādīnas, we have the well-known detailed extracts of CSOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion:

All of the different versions of the Vinaya are based upon *one* foundation; the arrangement of the material is the same in all; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahīśāsakas, and of the Mahāsarvāstivādīnas.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Aṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dulva in the Asiatic Researches*, vol. xx, especially p. 45 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādīnas is stated by Wassiljew (*Buddhismus*, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lañkā. The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Aṭṭhakathās, so that the text of the Tipiṭaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhi language. It is certain that the Pāli language is not the Māgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhī language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhī, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhī in some of those very points which distinguish the Māgadhī from the Pāli.

³ anujānāmi bhikkhāre sakāya niruttiyā buddhavaṇṇanam pariyaṇṇitun ti.

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāma, Liṅga and Parikkhāra, as is said in the Dipavaṃsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenī, in order, at his father's command, to undertake the regency of the country of Avanti, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setthi, and in Ujjenī she gave birth to Mahinda. Asoka resided in Ujjenī for ten years after the birth of Mahinda, but upon his father's death he removed to Pāṭaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenī with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pāli was the dialect of Ujjenī.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenī dialect for his religious work. Mahinda joined the Buddhist Saṃgha in his twentieth year, six years after his father's being anointed.

¹ Turnour's edition, p. 76.

² *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 37).

³ *Beiträge zur Pāli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjeni dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjeni, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjeni. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon;¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittā, his sister, as the foundress of the Bhikkhunīsamgha, the stories about bringing over the relics and the Bodhi-branch:—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict: *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pālī*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvastu*, p. 241; *Journ. Roy. As. Soc. N.S.* vol. vii. p. 160 and following.

² To this there is but one exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Tho.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhimanda-samipamhi" (*Mahāvastu*, p. 250); the place where he received the instruction to travel to Ceylon was most likely this very monastery.

³ *H. Tho.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kaliṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakarni,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,³ King of the KALIṅGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kaliṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda ;

¹ This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the Prātimokṣa (p. viii. adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

³ *Corpus Inscr.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period; the spelling *śā* of the Pāli (*śābha*, etc.), where the inscriptions give *s*, that is, *re* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *śā*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write *dibbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipitaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

VINAYAPIṬAKAM.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyāṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapatisamvedi. ||1|| atha kho bhagavā rattiyā paṭhamāṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanāṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparideva dukkhadomanassupāyāsā sambhavanti. evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāgaṇirodhā saṃkhārānirodho, saṃkhārānirodhā viññāṇānirodho, viññāṇānirodhā nāmarūpānirodho, nāmarūpānirodhā saḷāyatanānirodho, saḷāyatanānirodhā phassānirodho, phassānirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānānirodho, upādānānirodhā bhavānirodho, bhavānirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparideva dukkhadomanassupāyāsā nirujjhanti. evaṃ etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesī :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti. ||3||

atha kho bhagavā rattiyaṃ majjhimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ — la — evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesī :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayāṃ paccayānaṃ avedīti. ||5||

atha kho bhagavā rattiyaṃ pacchimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ — gha — evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesī :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayāṃ tiṭṭhati Mārasenaṃ suriyo 'va obhāsayaṃ antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamaṇā yena Ajapālanigrodho ten' upasamkami, upasamkamitvā Ajapālanigrodharukkhamaṇe sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho aññataro huhuṅkajātiko brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

vantaṃ etaḍ avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
 atha kho bhagavā etaṃ attīhaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yo brāhmaṇo bāhitapāpadhammo nihubhūko nikasāvo
 yatatto

vedantaḡ vusitabrahmacariyo, dhammena so brāhmaṇo
 brahmavādaṃ vadeyya,

yass' ussaddā n' atthi kuhīñci loke 'ti. ||3||

Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tambā samādhimhā
 vuṭṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten'
 upasaṃkami, upasaṃkamitvā Mucalindamūle sattāhaṃ eka-
 pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| tena kho
 pana samayena mahāakālamegho udapādi sattāhavaddalika
 sītavātaduddinī. atha kho Mucalindo nāgarājā sakābhavanā
 nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-
 rikkhipitvā uparī muddhani mahantaṃ phaṇaṃ karitvā
 atṭhāsi : mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uṇhaṃ,
 mā bhagavantaṃ dāṃsamakasavātātāpasirimsapasamphaṇso
 'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
 viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā
 bhoge viniveṭhetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavaka-
 vaṇṇaṃ abhinimminitvā bhagavato purato atṭhāsi añjaliko
 bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etaṃ
 attīhaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,

avyāpajjhaṃ sukhaṃ loke pāṇabhūtesu samyamo. |

sukhā virāgatā loke kāmānaṃ samatikkamo,

asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ ti. ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tambā samādhimhā
 vuṭṭhahitvā Mucalindamūlā yena Rājāyatanaṃ ten' upa-
 saṃkami, upasaṃkamitvā Rājāyatanaṃ mūle sattāhaṃ eka-
 pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ
 desaṃ addhānamaggaṇipannā honti. atha kho Tapussa-
 bhallikānaṃ vāṇijānaṃ ūti sālohitā devatā Tapussabhallike
 vāṇije etad avoca: ayaṃ mārisā bhagavā Rājāyatanamūle
 viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-
 vantam manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ
 vo bhavissati digharattam hitāya sukhāyā 'ti. ||2|| atha kho
 Tapussabhallikā vāṇijā manthaṇ ca madhupiṇḍikaṇ ca ādāya
 yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-
 vantam abhivādetaṃ ekamantam aṭṭhaṃsu, ekamantam ṭhitā
 kho Tapussabhallikā vāṇijā bhagavantam etad avocum: paṭi-
 gaṇhātu no bhante bhagavā manthaṇ ca madhupiṇḍikaṇ ca
 yaṃ amhākaṃ assa digharattam hitāya sukhāyā 'ti. ||3||
 atha kho bhagavato etad ahosi: na kho tatthagatā hatthesu
 paṭigaṇhanti. kimihi nu kho ahaṃ paṭigaṇheyyam manthaṇ
 ca madhupiṇḍikaṇ cā 'ti. atha kho cattāro Mahārājāno
 bhagavato cetasā cetoparivitakkam aññāya catuddisā cattāro
 selamaye patte bhagavato upanāmesum: idha bhante bhagavā
 paṭigaṇhātu manthaṇ ca madhupiṇḍikaṇ cā 'ti. paṭiggahesi
 bhagavā paccagge selamaye patte manthaṇ ca madhupiṇḍi-
 kaṇ ca paṭiggahetvā ca paribhoṇji. ||4|| atha kho Tapussa-
 bhallikā vāṇijā bhagavantam onītapattapāṇim veditvā bhaga-
 vato pādesu sirasā nipatitvā bhagavantam etad avocum: ete
 mayaṃ bhante bhagavantam saraṇam gacchāma dhammaṇ
 ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam
 gate 'ti. teva loke paṭhamam upāsakā ahesum dīvē-
 cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
 vutṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten'
 upasaṃkami, upasaṃkamitvā tatra sudam bhagavā Ajapāla-
 nigrodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
 paṭisallinassa evam cetaso parivitakko udapādi: adbigato
 kho my āyaṃ dhammo gambhīro duddaso duranubodho santo
 paṇito atakkāvacarō nipuṇo paṇḍitavedāṇiyo. ālayarāmā kho
 paṇāyam pajā ālayaratā ālayasammuditā. ālayarāmāya kho
 pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam

thānaṃ yad idaṃ idappaccayatā paṭiceasamuppādo, idaṃ pi kho thānaṃ sududdasaṃ yad idaṃ sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. ahañ ceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ, so maṃ' assa kilamatho, sā maṃ' assa vihesā 'ti. ||2|| api 'ssu bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutaṃpubbā :

kicchena me adhigataṃ halaṃ dāni pakāsitūṃ,
rāgadosaparetehi nāyaṃ dhammo susambudho.
paṭisotaḡāmi nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ
rāgarattā na dakkhanti tamokhandhena āvutā 'ti. ||3||

iti ha bhagavato paṭisañeikkhato appossukkatāya cittaṃ namati no dhammadesanāya. atha kho Brahmuno Sahampatissa bhagavato cetasā cetoparivitakkaṃ aññāya etad ahoṣi : nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāya 'ti. ||4|| atha kho Brahmā Sahampatī, seyyathāpi nāma balavā puriso sammīṇitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammīṇeyya, evaṃ eva Brahmaloce antarahito bhagavato purato pāturahoṣi. ||5|| atha kho Brahmā Sahampatī ekamaṃ uttarāsaṇgaṃ karitvā dakkhiṇaṃ jānumaṇḍalaṃ paṭhaviyaṃ nihantvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantaṃ etad avoca : desetu bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6|| idaṃ avoca Brahmā Sahampatī, idaṃ vatvā athāparaṃ etad avoca :

pāturahoṣi Magadhesu pubbe dhammo asuddho samalehi cīntito,
apāpur' etaṃ amatassa dvāraṃ suṇantu dhammaṃ vimaleṇānubuddhaṃ.
sele yathā pabbatamuddhini thito yathāpi passe janataṃ samantato,
tath' ūpamaṃ dhammamayaṃ sumedha pāsādam āruya samantacakkhu

sokāvatipṇaṇṇaṇ janataṃ apetasoko avekkhassu jātijarābhi-
bhūtaṃ.]

utthehi vira vijitasangāma satthavāha anaṇa vicara loke,
desetu bhagavā dhammaṃ aññātāro bhavissantiti. ||7||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :
mayham kho Brahme etad ahosi : adhigato kho my āyaṃ
dhammo gambhiro duddaso duranubodho . . . sā mam' assa
vihesā 'ti. api 'ssu maṃ Brahme imā anacchariyā gāthāyo
paṭibhaṃsu pubbe me assutapubbā . . . āvuṭṭā 'ti. iti ha
me Brahme paṭisañcikkhato appossukkatāya cittaṃ namati
no dhammadesanāyā 'ti. ||8||

duṭṭiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantiti. duṭṭiyam pi kho bhagavā Brahmānaṃ Saham-
patiṃ etad avoca : mayham pi kho Brahme etad ahosi :
adhigato kho my āyaṃ dhammo gambhiro duddaso duranu-
bodho . . . sā mam' assa vihesā 'ti. api 'ssu maṃ Brahme
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā
. . . āvuṭṭā 'ti. iti ha me Brahme paṭisañcikkhato appossu-
kkatāya cittaṃ namati no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantiti. atha kho bhagavā Brahmuno ca ajjesanaṃ
viditvā sattesu ca kāruṇṇatam paṭicca buddhacakkhunā lo-
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokaṃ
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye daviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ
vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā
udake jātāni udake samvaddhāni udakānuggatāni antoni-
muggaposini, appekaccāni uppalāni vā padumāni vā puṇḍari-
kāni vā udake jātāni udake samvaddhāni samodakaṃ ṭhitāni,
appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake
jātāni udake samvaddhāni udakā accuggamma ṭhitāni anupa-
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye daviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi :

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu suddham.

vihimsasāññi paṇaṃ na bhāsi dhammaṃ paṇitaṃ manujesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakāso kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayaṃ kho Ālāro Kālāmo paṇḍito vyatto medhāvī digharattaṃ appa-
 rajakkhajātiko. yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato ārocesi : sattāhakālaṃkato bhante Ālāro Kālāmo 'ti. bhagavato pi kho ñāṇaṃ udapādi sattāhakālaṃkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Ālāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayaṃ kho Uddako Rāmaputto paṇḍito vyatto medhāvī digharattaṃ appa-
 rajakkhajātiko. yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosa-kālaṃkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñāṇaṃ udapādi abhidosa-kālaṃkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dham-

maṃ khippam eva ājanissatīti. atha kho bhagavato etad ahoṣi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upatthahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamāṃ dhammāṃ deseyyan ti. ||5|| atha kho bhagavato etad ahoṣi: kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantaṃ antaraṃ ca Gayaṃ antaraṃ ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna bhagavantaṃ etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto. kaṃ 'si tvāṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvāṃ dhammāṃ rocesīti. ||7|| evaṃ vutte bhagavā Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsī:

sabbābhībhū sabbavidū 'haṃ asmi sabbesu dhammesu anupalitto

sabbañjaho taṇhakkhaye vimutto, sayāṃ abhiññāya kaṃ uddiseyyaṃ.

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmim lokasmim n' atthi me paṭipuggalo.

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītībhūto 'smi nibbuto.

dhammacakkaṃ pavattetuṃ gacchāmi Kāsinaṃ purāṃ,

andhabhūtasmi lokasmim āhañhi amatadudrabhin ti. ||8||

yathā kho tvāṃ āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitā me pāpakā dhammā tasmāhaṃ Upaka jino 'ti.

evaṃ vutte Upako ājīviko hupeyya āvuso 'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasaṅkami. addasaṃsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūrato 'va āgacchantāṃ, disvāna aññamaññaṃ saṇṭhapesuṃ: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccutthātabbo nāssa pattacivaram paṭiggahetabbam, api ca kho āsanam thapetabbam, sace ākaṅkhissati nisidissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭṭham pādakathalikam upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvuso vādena ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgataṃ nāmena ca āvuso vādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. yathānuseiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañānadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañānadassanavisesam ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. yathānuseiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyañāpadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiye bhikkhū etaḍ avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etaṃ ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsambuddho. odahatha . . . viharissatha 'ti. asakki kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam odahimsu aññācittam upaṭṭhāpesum. ||16||

✓ atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitaḍḍhā. katame dve. (yo cāyaṃ kāmesu kāmasukhallikānuyogo hino gammo pothuñjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsamkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkham ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkham, appiyeḥi sampayogo dukkho, piyeḥi vippayogo dukkho, yam p' iccham na labhati tam pi dukkham, saṃkhittena pañe' upādānakkhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccam, yāyaṃ taṇhā po-nobbhavikā nandirāgasahagatā tatratatrābhinandini, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesavirāganirodho cāgo paṇissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirodhagāmini paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi . . . sammāsamādhi. ||22||

idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. taṃ kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave — la — pahānan ti me bhikkhave . . . āloko udapādi. ||24|| idaṃ dukkhanirodhaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitan ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvaṇ ca me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṇ ca pana me dassanaṃ udapādi : akuppā me cetovimutti, ayaṃ antimā jāti, n' atthi dāni punabbhavo 'ti. idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiṇ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayaadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||29||

pavattite ca bhagavatā dhammacakke bhumma devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaram dhammacakkam pavattitam appaṭṭivat-
 tiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā
 Brahmunā vā kenaci vā lokasmin ti. bhummānam devānam
 saddam sutvā Cātumahārājikā devā saddam anussāvesum
 —la— Cātumahārājikānam devānam saddam sutvā Tāvatisā
 devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī
 devā—la— Paranimmitavasavattī devā—la— Brahmakāyī-
 kā devā saddam anussāvesum: evam bhagavatā Bārānasiyam
 Isipatane migadāye anuttaram dhammacakkam pavattitam
 appaṭṭivattiyam samaṇena vā brāhmaṇena vā devena vā
 Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha
 tena khaṇena tena layena tena muhuttana yāva Brahmālokā
 saddo abbhuggacchi, ayaṇ ca kho dasasahasilokadhātu sam-
 kampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso
 loke pāturahosi atikkamma devānam devānubhāvam. atha
 kho bhagavā imam udānam udānesi: aññāsi vata bho Koṇ-
 ḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idam āyasmato
 Koṇḍaññassa Aññātakoṇḍañño tv eva nāman ahoṣi. ||31||
 atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo patta-
 dhammo viditadhammo pariyogāḷhadhammo tinnavicikiccho
 vigatakathamkatho vesārajappatto aparappaccayo satthu sā-
 sane bhagavantam etad avoca: labheyyāham bhante bhaga-
 vato santike pabbajjam, labheyyam upasampadan ti. ehi
 bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-
 cariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa
 āyasmato upasampadā ahoṣi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya
 ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato
 ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiya-
 mānānam anusāsiyamānānam virajam vitamalam dhamma-
 cakkhum udapādi yam kiñci samudayadhammam sabbam
 tam nirodhadhamman ti. ||33|| te diṭṭhadhammā patta-
 dhammā viditadhammā pariyogāḷhadhammā tinnavicikicchā
 vigatakathamkathā vesārajappattā aparappaccayā satthu sā-
 sane bhagavantam etad avocum: labheyyāma mayam bhante
 bhagavato santike pabbajjam, labheyyāma upasampadan ti.
 etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nīhārena dhammiyā kathāya ovadi anusāsi : yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmase āyasmato ca Asaṃjissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||36|| te diṭṭhadhammā pattadhammā viditadhammā pariyoḡāhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocaṃ : labheyyāma mayaṃ bhante bhagavato santike pabbajjā, labheyyāma upasampadaṃ ti. ettha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṃ bhikkhave anattā, rūpaṃ ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣiṭi. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣiṭi. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣiṭi. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣiṭi. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ saṃkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesuṃ ti. yasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesuṃ ti. ||40|| viññāṇaṃ anattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ viññāṇaṃ ābādhāya saṃ-

vatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. ||41|| taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||42|| vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||43|| tasmāt iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbhaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||44|| yā kacci vedanā — la — yā kacci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ va bahiddhā va oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||45|| evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhiti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. ||46|| idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. imasmiṃ ca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena cha loka arahanto honti. ||47|| **6**

paṭhamabhāṇavāraṃ.

tena kho pana samayena Bārāṇasīyaṃ Yaso nāma kulaputto setṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na hetṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtaṃ paricāriyamānassa paṭigacce 'eva niddā okkami, parijanassāpi pacchā niddā okkami, sabbarattiyo ca telappadipo jhāyati. || 1 || atha kho Yaso kulaputto paṭigacce 'eva paṭibujjhivā addasa sakaṃ parijanaṃ supantaṃ, aññissā kacche viṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, vippalapantiyo, hatthappattaṃ susānaṃ mañña. disvān' assa ādinavo pāturaḥosi, nibbidāya cittaṃ saṇṭhāsi. atha kho Yaso kulaputto udānaṃ udānesi : upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. || 2 || atha kho Yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. || 3 || tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccutṭhāya ajjhokāse caṅkamati. addasa kho bhagavā Yaṃ kulaputtaṃ dūrato 'va āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi : upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. atha kho bhagavā Yaṃ kulaputtaṃ etad avoca : idaṃ kho Yaso anupaddutaṃ, idaṃ anupassaṭṭhaṃ. ehi Yaso nisīda, dhammaṃ te desessāmi. || 4 || atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhaṃ ti haṭṭho uda-ggo suvaṇṇapādukāhi orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃki-lesāṃ nekkhamme ānisaṃsaṃ pakāsesi. || 5 || yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam viniva-
 ranacittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam. seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam paṭigāṇheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yaṃ kiñci samudaya-
 dhammam sabbam tam nirodhadhamman ti. ||6|| atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kula-
 puttam apassanti yena seṭṭhi gahapati ten' upasāmkami,
 upasāmkamitvā seṭṭhim gahapatim etad avoca : putto te ga-
 hapati Yaso na dissatiti. atha kho seṭṭhi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanam migadāyo
 ten' upasāmkami. addasa kho seṭṭhi gahapati suvaṇṇapā-
 dukkānam nikkhepam, divāna tam yeva anugamāsi. ||7||
 addasa kho bhagavā seṭṭhim gahapatim dūrato 'va āgacchan-
 tam, divāna bhagavato etad ahosi : yaṃ nūnāham tathā-
 rūpam iddhābhisamkhāram abhisamkhāreyyam, yathā seṭṭhi
 gahapati idha nisinno idha nisinnam Yasam kulaputtam na
 passeyyā 'ti. atha kho bhagavā tathārūpam iddhābhisam-
 khāram abhisamkhāresi. ||8|| atha kho seṭṭhi gahapati yena
 bhagavā ten' upasāmkami, upasāmkamitvā bhagavantam etad
 avoca : api bhante bhagavā Yasam kulaputtam passeyyā 'ti.
 tena hi gahapati nisida. app eva nāma idha nisinno idha
 nisinnam Yasam kulaputtam passeyyāsīti. atha kho seṭṭhi
 gahapati idh' eva kirāham nisinno idha nisinnam Yasam
 kulaputtam passissāmiti hattho udaggo bhagavantam abhivā-
 detvā ekamantam nisīdi. ||9|| ekamantam nisinnassa kho
 seṭṭhissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca :
 abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante
 nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito. es' aham bhante
 bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusam-
 ghañ ca, upāsakam maṃ bhagavā dhāretu ajjatagge pānupe-
 tam saraṇam gatan ti. so 'va loke paṭhamam upāsako ahosi

tevāciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuñci. atha kho bhagavato etad aho si : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hināyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto. yaṃ nūnāhaṃ taṃ iddhābhisamkhāraṃ paṭippassambheyyan ti. atha kho bhagavā taṃ iddhābhisamkhāraṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gaḥapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvāna Yaśaṃ kulaputtaṃ etad avoca : mātā te tātā Yaśa paridevasokasampannā, dehi mātū jīvitaṃ ti. || 12 || atha kho Yaso kulaputto bhagavantam ullokesi. atha kho bhagavā seṭṭhiṃ gaḥapatiṃ etad avoca : taṃ kiṃ maññasi gaḥapati, Yaśassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gaḥapati hināyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto 'ti. no h' etaṃ bhante. Yaśassa kho gaḥapati kulaputtassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho gaḥapati Yaso kulaputto hināyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto 'ti. || 13 || lābhā bhante Yaśassa kulaputtassa, suladdhaṃ bhante Yaśassa kulaputtassa, yathā Yaśassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. adhivāsetu me bhante bhagavā ajjatanāya bhattaṃ Yaśena kulaputtena pacchāsamaṇenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho seṭṭhi gaḥapati bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 14 || atha kho Yaso kulaputto acirappakkante seṭṭhiṃhi gaḥaputimhi bhagavantam etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labbeyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā

'va tassa āyasmato upasampadā ahosi. tena kho pana samayena satta loke arahanto honti. ||15||

Yasapabbajjā niṭṭhita. ||7||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya āyasmatā Yasena pacchāsamanena yena setṭhissa gahapatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca purāṇadutiyikā ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath' idaṃ : dānakatham silakatham saggakatham kāmānam ādinavam okāram saṃkilesam nekkhamme ānisaṃsam pakāsesi. yadā tā bhagavā aññāsi kallacittā muducittā vinivaraṇacittā uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakājakam sammad eva rajanam paṭigaṇheyya, evam eva tāsam tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tā diṭṭhadhammā pattadhammā vīditadhammā pariyogāhadhammā tiṇṇavicikicchā vigatakathukathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum : abhikkantam bhante, abhikkantam bhante — la — etā mayam bhante bhagavantam saraṇam gacchāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsikāyo no bhagavā dhāretu ajjatagge pāṇupetā saraṇam gatā 'ti. tā 'va loke paṭhamam upāsikā ahesum tevācika. ||3|| atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca bhagavantaṃ ca āyasmantaṃ ca Yasam paṇitena khādaniyena bhōjaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdimsu. atha kho bhagavā āyasmato Yasassa mātaraṃ ca pitaraṃ ca purāṇadutiyikaṃ ca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā Bārāṇasīyam setṭhānusetṭhinam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahoṣi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasamkamimṣu, upasamkamitvā āyasmantaṃ Yasam abhivādetvā ekamantaṃ aṭṭhamṣu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasīyaṃ seṭṭhānuseṭṭhināṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ sagga-kathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkamaṃsika dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ paṭigāṇheyya, evam eva tesam tasmim yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāḥhadhammā tinnavicikicchā vigata-kathaṃkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadaṃ ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovadī anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimṣu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhita. ||9||

assosurū kho āyasmato Yasassa paññāsamattā gīhisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā: Yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahoṣi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. || 1 || te yenāyasmā Yaso ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Yasam abhivādetvā ekamantaṃ aṭṭhaṃsu. atha kho āyasmā Yaso te paññāsamatte gīhisahāyake ādāya yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante paññāsamattā gīhisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā, ime bhagavā ovaḍatu anusāsataṃ 'ti. || 2 || tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi—pa—dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ samma eva rajanaṃ paṭigāṇheyya, evaṃ eva tesam tasmim yeva āsane virajam vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. || 3 || te ditṭha-dhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappa-ccayā satthu sāsane bhagavantaṃ etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantaṇaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovaḍi anusāsi, tesam bhagavatā dhammiyā kathāya ovadiya-mānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekasatṭhi loke arahanto honti. || 4 || **10** ||

atha kho bhagavā bhikkhū āmantesi: mutt' ābaṃ bhikkhave sabbaṃpāsehi ye dībhā ye ca mānusa. tambe pi bhikk-

khave muttā sabbapāsehi ye dībbā ye ca mānusa. caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. mā ekena dve agamittha. desetha bhikkhave dhammaṃ ādika-lyānaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sa-
vyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. santi sattā apparajakkhajātikā assavanatā dham-
massa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upa-
saṃkamissāmi dhammadesanāya 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bha-
gavantaṃ gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dībbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti. |
mutt' āhaṃ sabbapāsehi ye dībbā ye ca mānusa,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti. |
antalikkhacaro pāso yv āyaṃ carati mānaso
tena taṃ bādhayissāmi, na me samaṇa mokkhasīti. |
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ su-
gato 'ti dukkhi dummano tath' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā
pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne
pabbājessati upasampādessatīti, tathā bhikkhū c' eva kila-
manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho
bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivita-
ko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā
pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne
pabbājessati upasampādessatīti, tathā bhikkhū c' eva kila-
manti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nānā-
haṃ bhikkhūnaṃ anujāneyyaṃ tunheva dāni bhikkhave
tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasa-
pādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasamayam paṭi-
sallānā vuṭṭhito etasmiṃ nidāne — pa — dhammikathaṃ katvā

bhikkhū āmantesi: idha mayham bhikkhave rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū e' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādettha. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo: paṭhamam kesamasam ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikam nisīdāpetvā, añjalim paggaṇhāpetvā evaṃ vadehiti vattabbo: ||3|| buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṃgham saraṇam gacchāmi, dutiyam pi buddham saraṇam gacchāmi, dutiyam pi dhammam saraṇam gacchāmi, dutiyam pi saṃgham saraṇam gacchāmi, tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṃgham saraṇam gacchāmi. anujānāmi bhikkhave imehi tihi saraṇagamanehi pabbajjam upasampadan ti. ||4||

tihi saraṇagamanehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassam vuttho bhikkhū āmantesi: mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttiṃ anupāpuṇātha anuttaram vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi:

baddho 'si Mārāpāsehi ye dibbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasitī.
mutt' āham Mārāpāsehi ye dibbā ye ca mānusa,
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā maggā okkamma yena aññataro vanasaṇḍo ten' upasaṅkhami, upasaṅkhamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍe nisīdi. tena kho pana samayena timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vanasaṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī ānitā ahosi. atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. || 1 || atha kho te sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ vanasaṇḍaṃ āhiṇḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamaṇḍe nisinnaṃ, disvāna yena bhagavā ten' upasaṅkhamiṃsu, upasaṅkhamitvā bhagavantaṃ etad avocaṃ: api bhante bhagavā ekaṃ itthiṃ passeyyā'ti. kiṃ pana vo kumārā itthiyā'ti. idha mayaṃ bhante timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimbā, ekassa pajāpati nāhosi, tass' atthāya vesī ānitā ahosi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇḍaṃ āhiṇḍamā'ti. || 2 || taṃ kiṃ maññatha vo kumārā, katamaṃ nu kho tumhākaṃ varaṃ, yaṃ vā tumhe itthiṃ gaveseyyātha yaṃ vā attānaṃ gaveseyyāthā'ti. etad eva bhante amhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāmā'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti. evaṃ bhante'ti kho te Bhaddavaggiyā sahāyakā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. || 3 || tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ūdinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivarapacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkapsikā dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ upagatakālakam sammad eva rajanaṃ paṭigunheyya, evaṃ eva tesam tasmīṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñc' samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. || 4 || te diṭṭha-dhammā pattadhammā viditadhammā pariyogā]hadhammā

tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparapaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. ettha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam || 14 || dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa jaṭilassa asamo ten' upasaṅkami, upasaṅkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. app eva maṃ na vihettheyya, iṅgha tvam Kassapa anujānāhi agyāgāran ti. vihara mahāsamaṇa yathāsukhan ti. || 2 || atha kho bhagavā agyāgāram paviseitvā tipasantharakam paññāpetvā nisīdi palāṅkam ābhuñjitvā ujum kāyam pañidhāya parimukham satim upatṭhāpetvā. atha kho so nāgo bhagavantam pavittṭham addasa, disvāna dukkhi dummano padhūpāsi. atha kho bhagavato etad ahosi : yam nūnāham imassa nāgassa anupahiacca

chaviñ ca cammañ ca maṃsañ ca nhāruñ ca atṭhiñ ca atṭhi-
miñjañ ca tejasā tejaṃ pariyādiyeyyaṃ ti. ||3|| atha kho
bhagavā tathārūpaṃ iddhābhisamkharāṃ abhisamkharitvā
padhūpāsi. atha kho so nāgo makkhaṃ asahamaṇo pajjali.
bhagavāpi tejodhātum samāpajjitvā pajjali. ubhinnaṃ sajo-
tibhūtānaṃ agyāgāraṃ ādittam viya hoti sampajjalitaṃ sajo-
tibhūtaṃ. atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ
āhaṃsu : abhirūpo vata bho mahāsamaṇo, nāge na viheṭhis-
satīti. ||4|| atha kho bhagavā tassā rattiyaṃ accayena tassa
nāgassa anupahacca chaviñ ca cammañ ca maṃsañ ca nhāruñ
ca atṭhiñ ca atṭhimiñjañ ca tejasā tejaṃ pariyādiyitvā patte
pakkhipitvā Uruvelakassapassa jaṭilassa dassesi : ayaṃ te
Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho
Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho ma-
hāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissa-
ti, na tv eva ca kho arahā yathā ahaṃ ti. ||5||

Nerañjarāyaṃ bhagavā Uruvelakassapaṃ jaṭilaṃ avoca :
sace te Kassapa agaru, viharemu ajuṇṇho aggisālamhīti. na
kho me mahāsamaṇa garu, phāsukāmo 'va taṃ nivāremi, caṇḍ'
ettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhe-
sīti. app eva maṃ na viheṭheyya, iñgha tvaṃ Kassapa anujā-
nāhi agyāgāraṃ ti. dinnau ti naṃ viditvā asambhito pavāsi
bhayamatīti. disvā isinṃ pavitṭhaṃ ahināgo dummano padhū-
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi.
makkhañ ca asahamaṇo ahināgo pāvako va pajjali. tejodhā-
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-
bhūtānaṃ agyāgāraṃ udiocare jaṭilā : abhirūpo vata bho
mahāsamaṇo nāge na viheṭhissatīti bhayanti. ||6|| atha kho
tassā rattiyaṃ accayena hatā nāgassa acciyo honti, iddhimato
pana ṭhitā anekavaṇṇā acciyo honti, nillā atha lohikā mañ-
jetṭhā pitakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā
acciyo honti. pattamhi odahitvā ahināgaṃ brāhmaṇassa
dassesī : ayaṃ te Kassapa nāgo, pariyādinno assa tejasā tejo
'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-
pāṭihāriyena abhippasanno bhagavantam etad avoca : idh'
eva mahāsamaṇa vihara, ahaṃ te dhuvabhatteṇā 'ti. ||7||

paṭhamam paṭihāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmiṃ vanasaṇḍe vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkamimṃsu, upasaṃkamitvā bhagavantam abhivādetvā catuddisā aṭṭhamṃsu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇo niṭṭhitam bhattam. ke nu kho te mahāsamaṇo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkamimṃsu, upasaṃkamitvā taṃ abhivādetvā catuddisā aṭṭhamṃsu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāhaṃ ten' upasaṃkamimṃsu dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasaṃkamissanti dhammasavanāya, na tv eva ca kho arahā yathā aban ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiṃ yeva vanasaṇḍe vihāsi. ||2||

duṭṭiyakapāṭihāriyaṃ. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇo niṭṭhitam bhattam. ko nu kho so mahāsamaṇo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkamī, upasaṃkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Sakko devānam indo yenāhaṃ ten' upasaṃkamī dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma

Sakko pi devānam indo upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

tatīyakapāṭihāriyaṃ. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇa nīṭṭhitaṃ bhattaṃ. ko nu kho so mahāsamaṇa abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvam ten' upasamkami, upasamkamitvā taṃ abhivādetvā ekamantaṃ atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenaṃ ten' upasamkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

catutthapāṭihāriyaṃ. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyaṇṇo paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamitukāmaṃ honti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: etarahi kho me mahāyaṇṇo paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭṭhassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātāṃ āharitvā Anotatta-
dahe paribhuñjitvā tatth' eva divāvihāraṃ akāsi. atha kho
Uruvelakassapo jaṭṭho tassā rattiya accayena yena bhagavā ten'
upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : kālo
mahāsamaṇo, niṭṭhitam bhattam. kim nu kho mahāsamaṇa
hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho
mahāsamaṇo nāgacchatiti, khādaniyassa ca bhojaniyassa ca te
paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahoṣi : etara-
hi kho me mahāyāñño paccupaṭṭhito kevalakappā ca Aṅga-
magadhā pahūtam khādaniyam bhojaniyam ādāya abhikka-
missanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam
karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, ma-
ma lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svā-
tanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava
cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato
piṇḍapātāṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva
divāvihāraṃ akāsi ti. atha kho Uruvelakassapassa jaṭṭhassa
etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho
arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa
jaṭṭhassa bhattam paribhuñjitvā tasmim yeva vanasaṇḍe vi-
hāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam
hoti. atha kho bhagavato etad ahoṣi : kattha nu kho aham
paṃsukūlam dhoveyyan ti. atha kho Sakko devānam indo
bhagavato cetasā cetoparivitakkam aññāya paṇinā pokkha-
raṇim khanitvā bhagavantam etad avoca : idha bhante bhagavā
paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahoṣi :
kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha
kho Sakko devānam indo bhagavato cetasā cetoparivitakkam
aññāya mahatim silam upanikkhipi idha bhante bhagavā
paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad
ahoṣi : kimhi nu kho aham ālambitvā uttareyyan ti. atha
kho kakudhe adhivatthā devatā bhagavato cetasā cetopari-
vitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi: kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇa, nīṭṭhitam bhattam. kim nu kho mahāsamaṇa nāyam pubbe idha pokkharani, sāyam idha pokkharani, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākā onatā, sāyam sākā onatā 'ti. ||3|| idha me Kassapa paṃsukūlaṃ uppannam ahosi, tassa mayham Kassapa etad ahosi: kattha nu kho ahaṃ paṃsukūlaṃ dhoveyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya paṇinā pokkharani kha-nitvā mam etad avoca: idha bhante bhagavā paṃsukūlaṃ dhovatū 'ti. sāyam amanussena paṇinā khanitā pokkharani. tassa mayham Kassapa etad ahosi: kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham Kassapa etad ahosi: kimhi nu kho ahaṃ ālambitvā uttareyyan ti. atha kho Kassapa kakudhe addivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sākham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. evāyam āharahattho kakudho. tassa mayham Kassapa etad ahosi: kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyāvaccam karissati, na tv eva ca kho arahā yathā ahaṃ ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhaga-

vato kâlam ārocesi: kâlo mahâsamana nittihitam bhattan ti. gaccha tvam Kassapa, āyāma' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisīdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahâsamana maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinnō 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisinnō. idam kho Kassapa jambuphalaṃ vaṇṇasampannam gandhasampannam rasasampannam, sace ākaṇkhasi, paribhuñjā 'ti. alam mahâsamana, tvam yev' etaṃ arahasi, tvam yev' etaṃ paribhuñjāhīti. atha kho Uruvelakassapassa jaṭilassa etad abosi: mahiddhiko kho mahâsamano mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattan bhuñjitvā tasmim yeva vanasande vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kâlam ārocesi: kâlo mahâsamana nittihitam bhattan ti. gaccha tvam Kassapa, āyāma' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tassā avidūre ambo —gha— tassā avidūre āmalakī —la— tassā avidūre harituki —la— Tāvatisam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahâsamana maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinnō 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatisam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisinnō. idam kho Kassapa pāricchattakapuppham vaṇṇasampannam gandhasampannam, sace ākaṇkhasi, gaṇhā 'ti. alam mahâsamana, tvam yev' etaṃ arahasi, tvam yev' etaṃ

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā Tāvatisaṃ gantvā paṛicchattakapupphāṃ gaḥetvā paṭhamataraṃ āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahaṇ ti. || 11 ||

tena kho pana samayena te jaṭilā aggī paricaritukāmaṃ na sakkonti kaṭṭhāni phāletuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamaṃsayāṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma kaṭṭhāni phāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyaṇtu Kassapa kaṭṭhāni. phāliyaṇtu mahāsamaṇā 'ti. sakid eva pañcakatṭhasatāni phāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyaṃsanti, na tv eva ca kho arahā yathā ahaṇ ti. || 12 || tena kho pana samayena te jaṭilā aggī paricaritukāmaṃ na sakkonti aggī ujjāletuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamaṃsayāṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma aggī ujjāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjāliyaṇtu Kassapa aggīti. ujjāliyaṇtu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjāliyaṃsanti, na tv eva ca kho arahā yathā ahaṇ ti. || 13 || tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamaṃsayāṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma aggī vijjhāpetuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyaṇtu Kassapa aggīti. vijjhāyaṇtu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyaṃsanti, na tv eva ca kho arahā yathā ahaṇ ti. || 14 || tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjani-mujjanti pi karonti. atha kho bhagavā pañcamattāni maṇḍamukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānaṃ etaḍ ahoṣi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etaḍ ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandā-mukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahaṃ ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmim padese bhagavā viharatī, so padeso udakena anuot-thuṭo hoti. atha kho bhagavato etaḍ ahoṣi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyaṃ ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vulho ahoṣitī nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharatī taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etaḍ avoca: idha nu tvam mahāsamaṇā 'ti. ayam ah' asmi Kassapā 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccutthāsi. atha kho Uruvelakassapassa jaṭilassa etaḍ ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahaṃ ti. ||16||

atha kho bhagavato etaḍ ahoṣi: ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahaṃ ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ samvejeyyaṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etaḍ avoca: n' eva kho tvam Kassapa aruhā, na pi arahattamaggaṃ samāpanno, sū pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggaṃ vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etaḍ avoca: labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissanti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamitvā te jaṭile etaḍ avoca: icchāmi

ahaṃ bho mahāsamaṇe brahmacariyaṃ caritaṃ, yathā bhavanto maññanti tathā karontū 'ti. cirapaṭikā mayaṃ bho mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāma 'ti. ||18|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjāṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesāṃ āyasmantānaṃ upasampadā ahosi. ||19||

addasa kho Nadikassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udaye vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātuno upasaggo ahoṣiti, jaṭile pāhesi gacchatha me bhātaraṃ jānāthā 'ti, sāmañ ca tihi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||20|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjāṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesāṃ āyasmantānaṃ upasampadā ahosi. ||21||

addasa kho Gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udaye vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātūnaṃ upasaggo ahoṣiti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca divihi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||22|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato

pādesu sirasā nipatitvā bhagavantam etad avocum : labhey-yāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyaṃ 'ti. sū 'va tesam āyasmantānam upasampadā ahesi. ||23||

bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyaṃsu, phāliyaṃsu, aggī na ujjalimaṃsu, ujjalimaṃsu, na vijjhāyimaṃsu, vijjhāyimaṃsu, pañca mandāmukhisatāni abhinimmini. etena nayena addhuddhapāṭihāriyasahassāni honti. ||24||20||

atha kho bhagavā Uruvelāyam yathābhirantam viharitvā yena Gayāsisaṃ tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbe' eva purāṇajāṭilehi. tatra sudam bhagavā Gayāyam viharati Gayāsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavā bhikkhū āmantesi : sabbam bhikkhave ādittam. kiṃ ca bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññānam ādittam, cakkhusamphasso āditto, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam, saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano āditto, dhammā ādittā, manoviññānam ādittam, manosamphasso āditto, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3||
evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññāne pi nibbindati, cakkhusamphasso pi nibbindati, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmim pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu. ||4|| Adittapariyāyaṃ niṭṭhitaṃ. ||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhim bhikkhusahassena sabbehi' eva purāṇajātīhehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Latṭhivanuyyāne Supatitṭhe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samaṇo khala bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anupatto Rājagahe viharati Latṭhivanuyyāne Supatitṭhe cetiye. taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi, so bhagavā araham sammāsam-buddho vijjācarapasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassa-manabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten' upasaṅkamaṃ, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. te pi kho dvādasanahutā Māgadhikā brāh-

maṇagahapatikā appekacce bhagavantam abhivādetvā ekam-
 antam nisidimsu, appekacce bhagavatā saddhim sammo-
 dimsu, sammodanīyam katham sārāṇīyam vitisāretvā ekam-
 antam nisidimsu, appekacce yena bhagavā ten' añjalim
 paṇāmetvā ekamantam nisidimsu, appekacce bhagavato san-
 tike nāmagottam sāveta ekamantam nisidimsu, apekacce
 tuṭṭhībūtā ekamantam nisidimsu. || 3 || atha kho tesam dvā-
 dasanahutānam Māgadhiṇānam brāhmaṇagahapatikānam
 etad ahosi : kiṃ nu kho mahāsamaṇo Uruvelakassapo brah-
 macariyam carati, udāhu Uruvelakassapo mahāsamaṇe brah-
 macariyam caratīti. atha kho bhagavā tesam dvādasanahu-
 tānam Māgadhiṇānam brāhmaṇagahapatikānam cetasa ceto-
 parivittakam aññāya āyasmantam Uruvelakassapam gāthāya
 añjhabhāsi :

kim eva disvā Uruvelavāsi pabhāsi aggim kisako vadāno.
 pucchāmi tam Kassapa etam attham, katham pahīnam
 tava aggihuttam ti. |

rūpe ca sadde ca atho rase ca kāmītthiyo cābhivadanti
 yaññā.

etam malan ti upadhisu ñatvā, tasmā na yitthe na hute
 arañjin ti. || 4 ||

ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
 rūpesu saddesu atho rasesu

atha ko carahi devamanussaloke rato mano Kassapa brūhi
 me tan ti. |

disvā padam santam anupadhikam akiñcanam kāmabhava
 asattam

anaññathābhāvim anaññaneyyam, tasmā na yitthe na hute
 arañjin ti. || 5 ||

atha kho āyasmā Uruvelakassapo utthāyāsanā ekamsam
 uttarāsaṅgam karitvā bhagavato pādesu sīrasā nipatitvā bha-
 gavantam etad avoca : satthā me bhante bhagavā, sāvako
 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmiti.
 atha kho tesam dvādasanahutānam Māgadhiṇānam brāhma-
 ṇagahapatikānam etad ahosi : Uruvelakassapo mahāsamaṇo
 brahmacariyam caratīti. || 6 || atha kho bhagavā tesam dvā-
 dasanahutānam Māgadhiṇānam brāhmaṇagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādinavam okāram sampkilesam nekkhamme ānisaṃseṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivarāṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā, taṃ pakāsesi, dukkham samudayaṃ nirodham maggaṃ. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭigaṇheyya, evam eva ekādasanahutānam Māgadhikānam brāhmaṇagahapatikānam Bimbisārapamukhānam tasmim yeva āsane viraṇam vitamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti, ekanahutaṃ upāsakattaṃ paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro diṭṭhadhammo pattadhammo viditadhammo pari-yogāḥhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesuṃ, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata maṃ rajje abhisiñceyyun ti, ayaṃ kho me bhante paṭhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitam araham sammāsambuddho okkameyyā 'ti, ayaṃ kho me bhante duttiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāham bhagavantam payirupāseyyan ti, ayaṃ kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammaṃ deseyyā 'ti, ayaṃ kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāham bhagavato dhammaṃ ājāneyyan ti, ayaṃ kho me bhante pañcamo assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesuṃ, te me etarahi samiddhā. ||10|| abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchanaṃ vā vivareyya mūḷhasa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintiti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gatan ti, adhiyāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhībhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagaham pāvisi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbehi' eva purāṇajāṭilehi. ||12|| tena kho pana samayena Sakko devānam indo mānavakavannaṃ abhinimminivā buddhapamukhassa bhikkhusamghassa purato-purato gacchati imā gāthāyo giya-māno:

danto dantehi saha purāṇajāṭilehi vippamutto vippamuttehi
sīṅginikkhasuvanno Rājagaham pāvisi bhagavā.

mutto muttehi saha purāṇajāṭilehi vippamutto vippamuttehi

sīṅginikkhasuvanno Rājagaham pāvisi bhagavā.

tiṇṇo tiṇṇehi saha purāṇajāṭilehi vippamutto vippamuttehi
sīṅginikkhasuvanno Rājagaham pāvisi bhagavā.

dasayāso dasabalo dasadhammavidū dasabhi e' upeto

so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamsu:
abhirūpo vatāyaṃ mānavako, dassaniyo vatāyaṃ mānavako,
pāsādiko vatāyaṃ mānavako. kassa nu kho ayaṃ mānavako
'ti. evam vutte Sakko devānam indo te manusse gāthāya
ajjhabhāsi:

yo dhiro sabbadhi danto buddho appaṭipuggalo

araham sugato loka tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhassa Seniyassa
Bimbisārassa nivesanāya ten' upasamkami, upasamkamitvā
paññatte āsane nisīdi saddhim bhikkhusamghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukham
bhikkhusamgham paṇitena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ
onitapattapāvaṃ ekamantaṃ nisīdi. ||15|| ekamantaṃ ni-

sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsaṇṇe gamanāgamana-sampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ rattiṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārappaṇaṃ ti. ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahosi: idaṃ kho amhākaṃ Vēlūvanaṃ uyyānaṃ gāmato n' eva avidūre na accāsaṇṇe gamanāgamana-sampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārappaṇaṃ, yaṃ nūnāhaṃ Vēlūvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dadeyyaṃ ti. ||17|| atha kho rājā Māgadho Seniyo Bimbisāro sovaṇṇamayā bhikkhāraṃ gahetvā bhagavato onojesi etāhaṃ bhante Vēlūvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dammīti, paṭiggahehi bhagavā āraṃaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave āraṃaṃ ti. ||18|| **22**

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāye paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamāṃ amatāṃ adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayāṃ nivāsetvā pattaivaraṃ ādāya Rājagahaṃ piṇḍāya pāvīsi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajīṃ Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhūṃ iriyāpathasampannaṃ, disvān' assa etad ahosi: ye vata loke arahanto vā arahattamaggāṃ vā samāpannā, ayaṃ tesāṃ bhikkhūnaṃ aññataro, yaṃ nūnā-

ham imaṃ bhikkhuṃ upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||2|| atha kho Sāriputtassa paribbājaka-ssa etad ahosi : akālo kho imaṃ bhikkhuṃ pucchitum, antaraggharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upa-ññātāṃ maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasaṃkami, upasaṃkamitvā āyasmatā Assajinā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisaṛetvā ekamantaṃ atthāsi, ekamantaṃ tṭhito kho Sāriputto paribbājako āyasmantaṃ Assajin etad avoca : vipprasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kimvādi panāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhamma-vinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena atthaṃ vakkhāmīti. atha kho Sāriputto paribbājako āyasmantaṃ Assajin etad avoca : hotu āvuso, appaṃ vā bahuṃ vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesāṃ hetuṃ tathāgato āha
tesāṃ ca yo nirodho evaṃvādi mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokaṃ aditthaṃ abbatitaṃ bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasaṃkami. addasa kho Moggallāno paribbājako Sāriputtaṃ paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttam paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvam āvuso amataṃ adhigato 'ti. āmāvuso amataṃ adhigato 'ti. yathā kathaṃ pana tvam āvuso amataṃ adhigato 'ti. ||6|| idhāhaṃ āvuso addasaṃ Assajim bhikkhum Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannam, disvāna me etad ahosi : yo vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃ nūnāhaṃ imaṃ bhikkhum upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahosi : akālo kho imaṃ bhikkhum pucchitum, antaragharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhum piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaṇṇātaṃ maggan ti. atha kho āvuso Assaji bhikku Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkamī. atha khv āhaṃ āvuso yena Assaji bhikkhu ten' upasaṃkamin, upasaṃkamitvā Assajinā bhikkhunā saddhim sammodim, sammodaniyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ atthāsīm, ekamantaṃ tṭhito kho ahaṃ āvuso Assajim bhikkhum etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kimvādi panāyasmato satthā kimakkhāyiti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena atthaṃ vakkhāmiti. appaṃ vā bahum vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabbhavā tesaṃ hetum tathāgato āha tesaṃ ca yo nirodho evaṃvādi mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

yāyaṃ sutvā virajāṃ vītamalaṃ dhammacakkhuṃ udapādi
yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadha-
mmaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā
padaṃ asokaṃ adiṭṭhaṃ abbhatitaṃ bahukehi kappanahute-
hiti. || 10 || **23** ||

atha kho Moggallāno paribbājako Sāriputtaṃ pa-
ribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato
santike, so no bhagavā satthā 'ti. imāni kho āvuso aḍḍha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājaka ten' upasaṃkamimsu, upasaṃkamitvā te paribbā-
jake etad avocum: gacchāma mayaṃ āvuso bhagavato san-
tike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahā-
samaṇe brahmacariyaṃ carissāmā 'ti. || 1 || atha kho Sāri-
puttamoggallānā yena Sañjāyo paribbājako ten' upasaṃka-
mimsu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocum:
gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā
satthā 'ti. alaṃ āvuso mā agamittha, sabbeva tayo imaṃ
gaṇaṃ pariharissāmā 'ti. dutiyam pi kho — la — tatiyam
pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad
avocum: gacchāma mayaṃ āvuso bhagavato santike, so no
bhagavā satthā 'ti. alaṃ avuso mā agamittha, sabbeva
tayo imaṃ gaṇaṃ pariharissāmā 'ti. || 2 || atha kho Sāriputta-
moggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena
Veḷuvanaṃ ten' upasaṃkamimsu, Sañjayaṃ pana paribbāja-
kassa tatth' eva unhaṃ lohitaṃ mukhato uggaçchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi: ete bhikkhave dve sahāyakā
āgacchanti Kolito Upatisso ca, etaṃ me sāvakayugaṃ
bhavissati aggamaṃ bhaddayugan ti. gambhīre ñāṇavisayo
anuttaro upadhisamkhaye vimutte anuppatte Veḷuvanaṃ
atha ne satthā vyākāsi: ete dve sahāyakā āgacchanti Kolito
Upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggamaṃ bhadda-
yugan ti. || 3 || atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocaṃ : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahoṣi. ||4|| tena kho pana samayena abhiññātā-abhiññātā Māgadhiḥ kulaputtā bhagavati brahmacariyam caranti. manussā ujjhāyanti khiyanti vipācenti : aputtakatāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gotamo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena jaṭilasahassam pabbajitam, imāni ca addhateyyāni paribbajakasatāni Saṅjayāni pabbajitāni, ime ca abhiññātā-abhiññātā Māgadhiḥ kulaputtā samaṇo Gotamo brahmacariyam carantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Māgadhinam Giribbajam
sabbe Saṅjaye netvāna, kam su dāni nayissatīti. ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave so saddo ciram bhavissati, sattāham eva bhavissati, sattāhassa accayena antardhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya codenti :

āgato kho mahāsamaṇo Māgadhinam Giribbajam
sabbe Saṅjaye netvāna, kam su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāviraḥ saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Māgadhinam Giribbajam
sabbe Saṅjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāviraḥ saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti.

manussā dhammena kira samaṇā Sakyaputtiyā nenti no adhammena 'ti sattāham eva so saddo ahosi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. te manussānaṃ bhuñjamānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santutṭhā lajjino kukkucakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarape bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānaṃ bhuñjamānaṃ

upari bhojane pi uttittḥapattam upanāmenti, upari khādaniye pi uttittḥapattam upanāmenti, upari sāyaniye pi uttittḥapattam upanāmenti, upari pāniye pi uttittḥapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. ||4|| vigarahi buddho bhagavā: aṇuucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpaṃ assāmanakam akappiyam akaraṇiyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākapasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittḥapattam upanāmessanti upari khādaniye pi uttittḥapattam upanāmessanti, upari sāyaniye pi uttittḥapattam upanāmessanti, upari pāniye pi uttittḥapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasāḍāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasāḍāya, pasannānañ ca ekaccānam aññathattāyā 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā samgaṇikāya kosajjassa avaṇṇam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa sallekḥassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upatṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṇgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacaniyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohi. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehiti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: kālāssa' eva utthāya upāhanā omuñcitvā ekamsaṃ uttarāsāṅgaṃ karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pitassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vutthite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbam, paṭinivāsanaṃ paṭiggahetabbam, kāyabandhanam dātabbam, saṅgaṃ katvā saṃghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamaṇaṃ ākaṇḍikhatī, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saṅgaṃ katvā saṃghāṭiyo pārūpitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antaranarā kathā opātetabbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanaṃ dātabbam, nivāsanaṃ paṭiggahetabbam. sace cīvaram sinnaṃ hoti, muhuttaṃ uḥhe otāpetabbam, na ca uḥhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā vodakam katvā muhuttaṃ uḥhe otāpetabbo, na ca uḥhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhamaṇicam vā

heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca
 anantarāhitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ ni-
 kkipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena
 cīvaravamsaṃ vā cīvārarajjumaṃ vā pamajjitvā pārato antaṃ
 orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. upajjhāyamhi
 vutṭhite āsanaṃ uddharitabbaṃ, pādodakaṃ pādapiṭhaṃ pā-
 dakathalikaṃ paṭisāmetabbaṃ. sace so deso uklāpo hoti, so
 deso sammajjitabbo. || 11 || sace upajjhāyo nahāyitūkāmo
 hoti, nahānaṃ paṭiyādetabbaṃ. sace sītena attho hoti, sītaṃ
 paṭiyādetabbaṃ. sace uṇhena attho hoti, uṇhaṃ paṭiyāde-
 tabbaṃ. sace upajjhāyo jantāgharaṃ pavisitukāmo hoti,
 cunṇaṃ sannetabbaṃ, mattikā temetabbā, jantāgharapiṭhaṃ
 ādāya upajjhāyassa piṭṭhito-piṭṭhito gantvā jantāgharapi-
 ṭhaṃ datvā cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipi-
 tabbaṃ, cunṇaṃ dātābbaṃ, mattikā dātābbā. sace ussahati,
 jantāgharaṃ pavisitabbaṃ. jantāgharaṃ pavisantena matti-
 kāya mukhaṃ makkhetvā purato ca pacchato ca paṭicehā-
 detvā jantāgharaṃ pavisitabbaṃ. || 12 || na there bhikkhū
 anupakhajja nisiditabbaṃ, na navā bhikkhū āsanaṃ paṭi-
 bāhetabbā. jantāghare upajjhāyassa parikammaṃ kātābbaṃ.
 jantāgharā nikkhamantena jantāgharapiṭhaṃ ādāya purato
 ca pacchato ca paṭicehādetvā jantāgharā nikkhamitabbaṃ.
 uḍake pi upajjhāyassa parikammaṃ kātābbaṃ. nahātena pa-
 ṭhamataraṃ uttaritvā attano gattaṃ vōdakaṃ katvā nivāsetvā
 upajjhāyassa gattato uḍakaṃ pamajjitabbaṃ, nivāsaṇaṃ dā-
 tabbaṃ, saṃghāṭi dātābbā, jantāgharapiṭhaṃ ādāya paṭha-
 mataraṃ āgantvā āsanaṃ paññāpetabbaṃ, pādodakaṃ pā-
 dapiṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ. upajjhāyo
 pāniyena pucchitabbo. || 13 || sace uddisāpetukāmo hoti,
 uddisāpetabbo. sace paripuochitukāmo hoti, paripucchi-
 tabbo. yasmiṃ vihāre upajjhāyo viharatī, sace so vihāro
 uklāpo hoti, sace ussahati, sodhetabbo. vihāraṃ sodhentena
 paṭhamāṃ pattacīvaraṃ niharitvā ekamantaṃ nikkhipi-
 tabbaṃ. nisīdanapaccattharaṇaṃ niharitvā ekamantaṃ ni-
 kkipitabbaṃ. bhisābimbohanaṃ niharitvā ekamantaṃ ni-
 kkipitabbaṃ. || 14 || mañce nīcaṃ katvā sādhuṃ aparī-
 ghaṃsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ niharitvā eka-
 mantāṃ nikkhipitabbo. piṭhaṃ nīcaṃ katvā sādhuṃ

aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ niharitvā ekamantaṃ nikkhipitabbaṃ. mañcapaṭipāḍakā niharitvā ekamantaṃ nikkhipitabbā. kheḷamallako niharitvā ekamantaṃ nikkhipitabbo. apassenaphalakaṃ niharitvā ekamantaṃ nikkhipitabbaṃ. bhummattharaṇaṃ yathapaññaṭṭaṃ sallakkhetvā niharitvā ekamantaṃ nikkhipitabbaṃ. sace vihāre santānakaṃ hoti, ullokā paṭhamam ohāretabbaṃ. ālokaśandhikaṇṇabhāgā pamajjitabbā. sace gerukaparikāmakatā bhatti kaṇṇakitā hoti, coḷakaṃ temetvā piḷetvā pamajjitabbā. sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā piḷetvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti. saṃkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ. ||15|| bhummattharaṇaṃ oṭāpetvā sodhetvā pappoṭhetvā atiharitvā yathapaññaṭṭaṃ paññaṭpetabbaṃ. mañcapaṭipāḍakā oṭāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco oṭāpetvā sodhetvā pappoṭhetvā nicaṃ katvā sādhukaṃ aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ atiharitvā yathapaññaṭṭaṃ paññaṭpetabbo. piṭhaṃ oṭāpetvā sodhetvā pappoṭhetvā nicaṃ katvā sādhukaṃ aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ atiharitvā yathapaññaṭṭaṃ paññaṭpetabbaṃ. bhisibimbohanam oṭāpetvā sodhetvā pappoṭhetvā atiharitvā yathapaññaṭṭaṃ paññaṭpetabbaṃ. nisīdanapaccattaraṇaṃ oṭāpetvā sodhetvā pappoṭhetvā atiharitvā yathapaññaṭṭaṃ paññaṭpetabbaṃ. kheḷamallako oṭāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakaṃ oṭāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbaṃ. ||16|| pattacivaraṃ nikkhipitabbaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gaḥetvā ekena hatthena hetṭhāmañcaṃ vā hetṭhāpiṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantaraḥitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gaḥetvā ekena hatthena cīvaravamsaṃ vā cīvararajjumaṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vāṭapāṇā thaketabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vāṭapāṇā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vāṭapāṇā thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivarī-
 tabbā, rattim thaketabbā. sace uphākālo hoti, divā vātapānā
 thaketabbā, rattim vivarītabbā. ||18|| sace parivenaṃ uklā-
 paṃ hoti, parivenaṃ sammajjitabbā. sace kottḥako uklāpo
 hoti, kottḥako sammajjitabbo. sace upatṭhānasālā uklāpā
 hoti, upatṭhānasālā sammajjitabbā. sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti,
 vaccakuṭi sammajjitabbā. sace pāniyaṃ na hoti, pāniyaṃ
 upatṭhāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-
 niyaṃ upatṭhāpetabbā. sace ācamaṇakumbhiyā udakaṃ
 na hoti, ācamaṇakumbhiyā udakaṃ āsiñcītabbā. ||19|| sace
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-
 pakāsetabbā vūpakāśepetabbā dhammakathā vāssa kātābbā.
 sace upajjhāyassa kukkuecaṃ uppannaṃ hoti, saddhivihāri-
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa
 kātābbā. sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti,
 saddhivihārikena vivecetabbā vivecāpetabbā dhamma-
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ
 kātābbā kin ti nu kho saṃgho upajjhāyassa parivāsaṃ
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikena ussukkaṃ kātābbā kin ti nu kho saṃgho
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikena ussukkaṃ kātābbā kin ti
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kā-
 tabbā kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjani-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātābbā kin
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-
 kāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ'assa hoti saṃghena
 kammaṃ tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ
 kātābbā kin ti nu kho upajjhāyo sammāvatteyya lomaṃ
 pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovi-
 tabbā hoti, saddhivihārikena dhovitabbā ussukkaṃ vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyeethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajjiyethā 'ti. cīvaram rajantena sādhum samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamanena hotabbam, na ekacco pacchāsamano ādātabbo, na ekaccassa piṇḍapāto niharitabbo, na ekaccena piṇḍapāto niharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajjīvam upaṭṭhātabbo, vutthānassa āgametabban ti. ||24||
upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhī sammāvattitabbam, tatrayam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko samgaḥetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālāss' eva uttāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhumkam aparighamsantena dhovitvā paṭisāmetabbam. saddhivihārikamhi vutthite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saḡuṇam katvā samghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. ettāvatā nivattissatīti āsanam paññāpetabbam, pādodakam pādapiṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uñhe otāpetabbam, na ca uñhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāṇiyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhumkam aparighamsantena dhovitvā vodakam katvā muhuttam uñhe otāpetabbo, na ca uñhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam. saddhivihārikamhi vutthite āsanam uddharitabbam, pādodakam pādapiṭham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam. sace uñhena attho hoti, uñham

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikkammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udako pi saddhivihārikassa parikkammaṃ kātabbam. nahātena paṭhamatarāṃ uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamatarāṃ āgantvā āsanam paññāpetabbam, pādodakam padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmim vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram niharitvā ekamantaṃ nikkhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirutī uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāśepetabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukkucam uppannam hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa diṭṭhigatam uppannam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikaṃ abhheyyā 'ti. ||9|| sace saṃgho saddhivihārikassa kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ' assa hoti saṃghena kammaṃ tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saddhivihāriko sammāvattēyya lomam pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṃ dhovitaṃ hoti, upajjhāyena ācikkhitabbam evaṃ dhoveyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṃ dhoviyethā 'ti. sace saddhivihārikassa cīvaraṃ kātabbam hoti, upajjhāyena ācikkhitabbam evaṃ kareyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṃ kariyethā 'ti. sace saddhivihārikassa rajanaṃ pacitaṃ hoti, upajjhāyena ācikkhitabbam evaṃ paceyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa rajanaṃ paciethā 'ti. sace saddhivihārikassa cīvaraṃ rajitaṃ hoti, upajjhāyena ācikkhitabbam evaṃ rajeyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṃ rajiyethā 'ti. cīvaraṃ rajantena sādhukaṃ saṃparivattakaṃ-saṃparivattakaṃ rajitaṃ na ca acchiṇṇe theve pakkaṃmitabbam. sace saddhivihāriko gilāno hoti, yāvajivaṃ upatthātabbo, vutthānassa āgametabbam ti. ||11||

saddhivihārikavattam niṭṭhitam. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattantī. ye te bhikkhū appicchā, te upajjhāyanti khīyanti vipācenti: kathaṃ hi nāma saddhivihārikā upajjhāyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattantīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissantīti. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave

saddhivihārikaṇa upajjhāyamhi na sammāvattitabbam. yo na sammāvattoyya, āpatti dukkaṭassā 'ti. ||1|| n'eva sammāvattanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave asammāvattantaṃ paṇāmetum. evañ ca pana bhikkhave paṇāmetabbo: paṇāmemi tan ti vā, mā yidha patikkamīti vā, nīhara te pattacīvaran ti vā, nāhaṃ ta-yā upatthātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, paṇāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na paṇāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā paṇāmitā na khamāpeti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamāpetun ti. n'eva khamāpeti. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamitun ti. n'eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi saṅkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave khamāpiyamānena na khamitabbam. yo na khameyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantaṃ paṇāmenti, asammāvattantaṃ na paṇāmenti. bhagavato etam atthaṃ ārocesum. na bhikkhave sammāvattanto paṇāmetabbo. yo paṇāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇāmetabbo. yo na paṇāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo: upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcahi' aṅgehi samannāgato saddhivihāriko paṇāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo: upajjhāyamhi adhimattaṃ pemaṃ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcahi' aṅgehi samannāgato saddhivihāriko na paṇāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alam paṇāmetum: upa-

upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti : upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti. ||8|| **27** ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso ahoṣi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto. addasa kho bhagavā taṃ brāhmaṇaṃ kisaṃ lūkhaṃ dubbāṇaṃ uppaṇḍuppaṇḍukajātaṃ dhamanisanthataḡattaṃ, disvāna bhikkhū āmantesi : kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi : ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantaṃ etad avoca : ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmiti. kiṃ pana tvaṃ Sāriputta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagahaṃ piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa

adhikāraṃ sarāmiti. ||2|| sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisa katavedino. tena hi tvaṃ Sāriputta taṃ brāhmaṇaṃ pabbājehi upasampādehiti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemī upasampādemīti. atha kho bhagavā etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: yā sā bhikkhave mayā tīhi saraṇagamaṇehi upasampadā anuññātā, tāhaṃ sījatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetuṃ. ||3|| evañ ca pana bhikkhave upasampādetabbo: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||4|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||5|| tatiyam pi etaṃ atthaṃ vadāmi: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmiti. ||6|| **28**

tena kho pana samayena aññatara bhikkhu upasampanna-samanantarā anācāraṃ ācarati. bhikkhū evaṃ āhamsu: mā āvuso evarūpaṃ akāsi, n' etaṃ kappatiti. so evaṃ āha: n' evāhaṃ āyasmante yācīṃ upasampādettha man ti, kissa maṃ tumbhe ayācīṃ upasampādītthā 'ti. bhagavato etaṃ atthaṃ

ārocesum. na bhikkhave ayācitenā upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācitenā upasampādetum. || 1 || evañ ca pana bhikkhave yācītabbo. tena upasampadāpekkhena saṅghaṃ upasaṅkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisiditvā añjaliṃ paggahe tvā evaṃ assa vacaniyo : saṅghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya, dutiyam pi yācītabbo — la — tatiyam pi yācītabbo — la —. || 2 || vyatte na bhikkhunā paṭibaleṇa saṅgho ñāpetabbo : suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmaṣṣa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yāceti itthannāmena upajjhāyena. yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. || 3 || suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmaṣṣa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yāceti itthannāmena upajjhāyena. saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmaṣṣa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi — la — tatiyam pi etaṃ atthaṃ vadāmi — la —. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. || 4 || **29** ||

tena kho pana samayena Rājagahe paṇitānaṃ bhaddānaṃ bhaddapāṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā sukkhassilā sukhasamācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasaṅkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesum upasampādesum. || 1 || tasmim pabbajite bhaddapāṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāmā 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmiti, sace me dassatha bhuñjissāmi, na ce me dassatha vibbhamissāmiti. kiṃ pana tvaṃ āvuso udarassa kāraṇā

pabbajito 'ti. evaṃ āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccaṃ bhagavā. vigarahi buddho bhagavā. kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānaṃ vā pasādaya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmañtesī: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ: piṇḍiyālopabhojanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho saṃghabhattaṃ uddesa-bhattaṃ nimantanāṃ salākabhattaṃ pakkhikaṃ uposathikaṃ paṭipadikaṃ. paṃsukūlacivaraṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. ruk-khamūlasenāsaṇaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyaṃ guhā. pūtimuttaḥhesajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho suppi navaṇitaṃ telaṃ madhu phāṇitaṃ ti. ||4||30|| upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamamaṃ.

tena kho pana samayena aññataro māṇavako bhikkhū upasamkamitvā pabbajjaṃ yāci. tassa bhikkhū paṭigacce' eva nissaye ācikkhimsu. so evaṃ āha: sacce me bhante pabbajito nissaye ācikkheyyātha abhirameyyaṃ sv āhaṃ, na dān' āhaṃ bhante pabbajissāmi, jegucchā me nissayaṃ paṭikūlā 'ti. bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave paṭigacce' eva nissayaṃ ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasam-anantarā nissaye ācikkhituṃ ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ānadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādenti. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ācinnam kho pan' etam buddhānam bhagavantānam āgantu-kehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca: kacci bhikkhu khamanīyam, kacci yāpanīyam, kacci 'ttha appakilamathena addhānam āgatā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakanam vā sikkhāpadam paññāpessāma 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca: kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayaṃ pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kiṃ t' āyaṃ bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā: ananucchaviyam moghapurisa ananulomikam appaṭirūpaṃ assāmanakam akappiyam akaraṇīyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsītum maññissasi. atilahuṃ kho tvam moghapurisa bahullāya āvatto yad idam gaṇabandhikam. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhīyyo-bhāvāyā 'ti. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave ānadāsavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. auujānāmi bhikkhave dasavassena vā atirekadāsavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasayass' ambā dasavass' ambā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppañña, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vadam āropetvā tam yeva titthāyatanam samkhami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam bhagavā. ||7|| vigarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etam bhikkhave appasannānam vā pasādāya — la —, vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibālena dasavassena vā atirekadasavassena vā upasampādetun ti. ||8|| 31||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyākā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānam bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsikamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati. evaṃ te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evaṃ ca pana bhikkhave ācariyo gahetabbo: ekam sam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggaḥetvā evam assa vacaniyo: ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmiti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. || 2 || antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrayam sammāvattanā: kālāss' eva utthāya upāhanā omuñcitvā ekamsam uttarāsāṅgam karitvā dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pitassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of upajjhāyo, upajjhāyam, etc., read ācariyo, ācariyam, etc.; instead of saddhivihārikena read antevāsikena*). . . sace ācariyo gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabbam ti. || 3 ||

ācariyavattam niṭṭhitam. || 32 ||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrayam sammāvattanā: ācariyena bhikkhave antevāsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. sace ācariyassa cīvaram . . . (= I. 26. 1-11; *instead of upajjhāyo, etc., read ācariyo; instead of saddhivihāriko, etc., read antevāsiko*) . . . sace antevāsiko gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabbam ti. || 1 || antevāsikavattam. || 33 || chaṭṭham bhāṇavāram.

tena kho pana samayena antevāsikā ācariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of ācariyo, etc., read as above*) . . . apanāmento anatisāro hoti. || 1 || 34 ||

tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti ācariyā bālā, antevāsikā paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā dappaññā, antevāsikā paññavanto. ye te bhikkhū appi-

ecchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. || 1 || atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentiti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā nissayam dātun ti. || 2 || **35** ||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañc' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā : ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. || 1 || pañcahi bhikkhave añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. || 2 || pañcahi bhikkhave añgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi añgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: attanā na asekhena silakkhandhena samannāgato hoti, na param asekhē silakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekhē vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: attanā asekhena silakkhandhena samannāgato hoti, param asekhē silakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhē vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: assaddho hoti, ahiriko hoti, anottappi hoti, kusāto hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: adhisīle silavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhi-
 sīle silavipanno hoti, na ajjhācāre ācāravipanno hoti, na
 atidiṭṭhiyā diṭṭhivipanno hoti, bahussuto hoti, paññavā hoti.
 imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upa-
 tthāpetabbo. || 9 || aparehi pi bhikkhave pañcahi' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti ante-
 vāsim vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthā-
 petum vā, uppannaṃ anabbhiratiṃ vūpakāsetum vā vūpakā-
 sāpetum vā, uppannaṃ kukkucam dhammato vinodetum vā
 vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vutthānaṃ na
 jānāti. imehi kho bhikkhave pañcahi' aṅgehi samannāga-
 tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmaṇero upatthāpetabbo. || 10 || pañcahi bhikkhave
 aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
 ssayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti ante-
 vāsim vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthā-
 petum vā, uppannaṃ anabbhiratiṃ vūpakāsetum vā vūpa-
 kāsāpetum vā, uppannaṃ kukkucam dhammato vinodetum
 vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vutthānaṃ jānāti.
 imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upa-
 tthāpetabbo. || 11 || aparehi pi bhikkhave pañcahi' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti ante-
 vāsim vā saddhivihāriṃ vā abhisamācārikāya sikkhāya si-
 kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
 dhamme vinetum, abhivinayo vinetum, uppannaṃ diṭṭhiga-
 taṃ dhammato vivecetum vivecāpetum. imehi kho bhi-
 kkhave pañcahi' aṅgehi samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-
 tthāpetabbo. || 12 || pañcahi bhikkhave aṅgehi samannā-
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
 sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsim vā sa-
 ddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum,
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
 netum, abhivinaye vinetum, uppannaṃ diṭṭhigataṃ dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattini, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattini suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||17|| upasampādetabbapañcekam soḷasavāram niṭṭhitam. ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-

tṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti,
 na asekhena samādhikkhandhena s. h., na asekhena paññā-
 kkhandhena s. h., na asekhena vimuttikkhandhena s. h., na
 asekhena vimuttiñāṇadassanakkhandhena s. h., ūnadasavasso
 hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upatṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upatṭhāpetabbo : asekhena sīlakkhandhena
 samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhan-
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho
 bhikkhave chah' aṅgehi samannāgatena bhikkhunā upa-
 sampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo.
 ||2|| aparehi pi bhikkhave chah' aṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upatṭhāpetabbo : attanā na asekhena sīlakkhandhe-
 na samannāgato hoti, na param asekhena sīlakkhandhe samā-
 dāpetā, . . attanā na asekhena vimuttiñāṇadassanakkhandhe-
 na s. h., na param asekhena vimuttiñāṇadassanakkhandhe
 samādapetā, ūnadasavasso hoti. imehi kho bhikkhave chah'
 aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||3|| chahi
 bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : attanā
 asekhena sīlakkhandhena samannāgato hoti, param asekhena
 sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇa-
 dassanakkhandhena samannāgato hoti, param asekhena vimutti-
 ñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atire-
 kadasavasso vā. imehi kho bhikkhave chah' aṅgehi sam-
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upatṭhāpetabbo. ||4|| aparehi pi bhikkhave
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo :
 assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti,
 mutṭhassati hoti, ūnadasavasso hoti. imehi kho bhikkhave
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo.
 ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āradhaviṛiyo hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisīle silavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhisīle silavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkuceṇaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkuceṇaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditthigataṃ dhammato vivecetum, ānadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditthigataṃ dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattini, na suvinicchitāni suddato anuvyañjanaso, ānadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattini suvinicchitāni suddato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||14||

upasampādetabbachakkam soḷasavāram nitthitam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam saṃkamaṃ, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam atthaṃ ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam saṃkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadam, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamam kesamassam ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṃsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikaṃ nisidāpetvā añjalim paggaṇhāpetvā evam vadehiti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṃgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṃgham saraṇam gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṃgham upasamkamitvā ekaṃsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikaṃ nisiditvā añjalim paggaṇhetvā evam assa vacanīyo: ahaṃ bhante itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadam. so 'haṃ bhante saṃgham cattāro māse parivāsam yācāmi. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: supātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadam. so saṃgham cattāro māse parivāsam yācati. yadi saṃghassa pattakallaṃ, saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. esā ñatti. ||3|| supātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadam. so saṃgham cattāro māse parivāsam yācati. saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tuṇh' assa, yassa na khamati, so bhāseyya. dinno saṃghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso,

khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṃ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacāriṇaṃ uccāvacāni karaṇīyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vimamsāya samannāgato, na alaṃ kātum, na alaṃ samvidhātum. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa anārādhaniyasmiṃ. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṃ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave añña-

titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacāriṇaṃ uccāvacāni karaṇiyāni, tattha dakkho hoti analaso tatrupāyāya vimamsāya samannāgato, alaṃ kātum, alaṃ samvidhātum. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisile adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanā samkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanā samkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa ārādhaniya-smim. evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti. evaṃ ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakaṃ cīvaraṃ pariyesitabbaṃ. sace acchinnakeso āgacchati, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jātilakā, te āgatā upasampādetabbā, na tesāṃ parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāhaṃ bhikkhave nātināṃ āveṇiyaṃ parihāraṃ dammīti. ||11|| aññatitthiyapubbakathā. ||38|| sattamaṃ bhāṇavāraṃ.

tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kuṭṭhaṃ gaṇḍo kilāso soṣo apamāro. manussā pañcahi ābādhehi phutṭhā Jivakaṃ Komārabhaccaṃ upasamkamitvā evaṃ vadanti: sādhu no ācariya tikicchāhīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sāpateyyaṇ ca te ācariya hotu, mayaṇ ca te dāsa, sādhu no ācariya tikicchāhiti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesam manussānaṃ etad ahoṣi: ime kho samaṇā Sakyaputtiyā sukhassilā sukkhasamācārā subhojanāni bhunjitvā nivātesu sayanesu sayanti. yaṃ nūna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū e' eva upatthahissanti Jivako ca Komārabhacco tikicchissatīti. atha kho te manussā bhikkhū upasaṃkamitvā pabbajjaṃ yācīsu, te bhikkhū pabbājesuṃ upasaṃpādesuṃ, te bhikkhū e' eva upatthahiṃsu Jivako ca Komārabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantā yācanabahulā viññattibahulā viharanti gilānabhaddaṃ detha, gilānupatthābhaddaṃ detha, gilānabhesajjaṃ detha 'ti. Jivako pi Komārabhacco bahū gilāne bhikkhū tikicchanto aññatarāṃ rājakkiccam parihāpesi. ||3|| aññataro puriso pañcahi ābādhehi phuttho Jivakaṃ Komārabhaccaṃ upasaṃkamitvā etad avoca: sādhu maṃ ācariya tikicchāhiti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sāpateyyaṇ ca te ācariya hotu, ahaṇ ca te dāso, sādhu maṃ ācariya tikicchāhiti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahoṣi: ime kho samaṇā Sakyaputtiyā sukhassilā sukkhasamācārā subhojanāni bhunjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhū e' eva upatthahissanti, Jivako ca Komārabhacco tikicchissatīti, so 'haṃ arogo vibbhamissāmi. atha kho so puriso bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ upasaṃpādesuṃ, taṃ bhikkhū e' eva upatthahiṃsu Jivako ca Komārabhacco tikicchi, so arogo vibbhami. addasa kho

Jivako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvam ayyo bhikkhūsu pabbajito ahesīti. evaṃ ācariyā 'ti. kissa pana tvam ayyo evarūpaṃ akāsi. atha kho so puriso Jivakassa Komārabhaccassa etam atthaṃ ārocesi. ||5|| Jivako Komārabhacco ujjhāyati khiyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jivako Komārabhacco yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyūti. ||6|| atha kho bhagavā Jivakaṃ Komārabhaccam dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassa 'ti. ||7|| 39 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte ānāpesi : gacchatha bhaṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosun. ||1|| atha kho abhiññātānaṃ -abhiññātānaṃ yodhānaṃ etad ahosi : mayaṃ kho yuddhābhinandino gacchantā pāpaṃ ca karoma bahuṃ ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṃ ca kareyyāma 'ti. atha kho tesam yodhānaṃ etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇa-dhammā. sace kho mayaṃ samaṇesu Sakyaputtiyesu pabbājeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṃ ca kareyyāma 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu. te bhikkhū pabbājesun upasampādesun. ||2|| senānāyakā mahāmattā rājabhāṇe pucchimsu : kiṃ

nu kho bhāṇe itthannāmo ca itthannāmo ca yodhā na di-
ssantīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā rājabhaṭaṃ
pabbājessantīti. senānāyakā mahāmattā rañño Māgadhasa
Seniyassa Bimbisārassa etaṃ atthaṃ ārocesuṃ. atha kho
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:
yo bhāṇe rājabhaṭaṃ pabbājeti, kiṃ so pasavatīti. upajjhā-
yassa deva sīsaṃ chedetabbam, anussāvakassa jivhā uddhari-
tabbā, gaṇassa upaddhaphāsukā bhañjitabbā 'ti. ||3|| atha
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-
saṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekam-
antaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo
Bimbisāro bhagavantam etaṃ avoca: santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū vihethe-
yyuṃ. sādhu bhante ayyā rājabhaṭaṃ na pabbājeyyūn ti.
atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ
dhammiyā kathāya sandassesī samādapesi samuttejesī sampa-
hamsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-
vatā dhammiyā kathāya sandassito samādapito samuttejito
sampahamsito utthāyāsanaṃ bhagavantam abhivādetvā pa-
dakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū
āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti. ||4||40||

tena kho pana samayena coro aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukhaṃ karonti
dvāraṃ pi thakenti. manussā ujjhāyanti khīyanti vipācenti:
kathaṃ hi nāma samaṇā Sakyaputtiyā dhajabaddhaṃ coraṃ
pabbājessantīti. assosū kho bhikkhū tesu manussānaṃ
ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te
bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. bhagavā bhikkhū
āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||41||

tena kho pana samayena raññā Māgadheṇa Seniyena

Bimbisārena anuññātāṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññataro puriso corikaṃ katvā kārāya baddho hoti, so kārāṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. || 1 || manussā passitvā evaṃ āhaṃsu: ayaṃ so kārābhedaḥ corō, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ raññā Māgadhenā Seniyenā Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma kārābhedaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave kārābhedaḥ corō pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 2 || **42** ||

tena kho pana samayena aññataro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako corō, handa naṃ hanāma 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave likhitako corō pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **43** ||

tena kho pana samayena aññataro puriso kasāhato kataḍḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā kasāhataṃ kataḍḍakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave kasāhato kataḍḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **44** ||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakya-puttiyā lakkhaṇāhatam katadaṇḍakammaṃ pabbājessanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **45** ||

tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evaṃ āhaṃsu: ayaṃ so amhākaṃ ināyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātam raññā Māgadhena Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma ināyikaṃ pabbājessanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ināyiko pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **46** ||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu: ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsaṃ pabbājessanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **47** ||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhim bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vicinanta ārāmaṃ gantvā bhikkhū pucchimsu: api bhante evarūpaṃ dāraṃ passeyyātha 'ti. bhikkhū ajānaṃ yeva āhaṃsu: na jānāma 'ti, apasāṃ yeva āhaṃsu na passāma 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vi-

cinantā bhikkhūsu pabbajitam disvā ujjhāyanti khīyanti vipācenti: alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu: na jānāma 'ti, passaṃ yeva āhaṃsu: na passāma 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnāṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave saṃghaṃ apaloketum bhaṇḍukammāyā 'ti. || 2 || 48 ||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sabhāyakā honti, Upāli dārako tesāṃ pāmokkho hoti. atha kho Upālissa mātāpitunnāṃ etad ahosi: kena nu kho upāyena Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. || 1 || atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli rūpaṃ sikkhissati, akkhiṇi dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkhasilā sukkhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. || 2 || assosi kho Upāli dārako mātāpitunnāṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamitvā te dārako etad avoca: etha mayā ayyo samaṇesu Sakyaputtiyesu pabbajissāma 'ti. sace kho tvāṃ ayyo pabbajissasi, evaṃ mayā pi pabbajissāma 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamitvā etad avocum: anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho tesāṃ dāra-

kānaṃ mātāpitaro sabbe p' imo dārakā samānacchandā kalyā-
 ṇādhippāyā 'ti anujānimsu. te bhikkhū upasaṃkamitvā
 pabbajjāṃ yācimsu. te bhikkhū pabbājesuṃ upasampāde-
 suṃ. ||3|| te rattiyā paccūsasamayāṃ paccuṭṭhāya rodanti:
 yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhi-
 kkhū evaṃ āhaṃsu: āgametha āvuso yāva vibhāyati. sace
 yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñji-
 ssatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bha-
 vissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā
 bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vucca-
 mānā rodant' eva: yāguṃ detha, bhattaṃ detha, khādani-
 yaṃ dethā 'ti, senāsaṇaṃ ūbananti pi ummihanti pi. ||4||
 assosi kho bhagavā rattiyā paccūsasamayāṃ paccuṭṭhāya dā-
 rakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi:
 kim nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā
 Ānando bhagavato etaṃ atthaṃ ārocesi. saccāṃ kira bhi-
 kkhave bhikkhū jānaṃ ūnavisativassaṃ puggalaṃ upasampā-
 dentīti. saccāṃ bhagavā. vigarahi buddho bhagavā: ka-
 thaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavisati-
 vassaṃ puggalaṃ upasampādessanti. ||5|| ūnavisativasso
 bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya
 pipāsāya ḍaṃsamakasavātātapasirimsapasaṃphassaṇaṃ dur-
 uttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sāriri-
 kānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭu-
 kānaṃ asātānaṃ amanāpānaṃ pāpaharānaṃ anadhivāsaka-
 jātiko hoti. visativasso kho bhikkhave puggalo khamo hoti
 sītassa uṇhassa... pāpaharānaṃ adhivāsakajātiko hoti. n'
 etaṃ bhikkhave appasaṇṇānaṃ vā pasādāya pasannānaṃ vā
 bhiiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū
 āmantesi: na bhikkhave jānaṃ ūnavisativasso puggalo
 upasampādetabbo. yo upasampādeyya, yathādhammo kāre-
 tabbo 'ti. ||6|| 49||

tena kho pana samayena aññātaraṃ kulāṃ ahivātakaro-
 gena kālaṃkataraṃ hoti, tassa pitāputtakā sesā honti, te bhi-
 kkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so
 dārako pituno bhikkhāya dinnāya upadhāvitvā etaḍ avoca:
 mayham pi tāta dehi, mayham pi tāta dehīti. manussa

ujjhāyanti khiyanti vipācenti: abrahmacārino ime samaṇā Sakya-puttiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || 50 ||

tena kho pana samayena āyasmato Ānandassa upatthākakulam saddhaṃ pasannaṃ ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porāpakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. ussahanti pana te Ānanda dārakā kāke uttepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakaṃ kākuttepakam pabbājetun ti. || 1 || 51 ||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa dve sāmānerā honti Kaṇḍako ca Mahako ca, te aññamaññam dūsesum. bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma sāmānerā evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam atthaṃ ārocesum. na bhikkhave ekena dve sāmānerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti, || 1 || 52 ||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantaṃ, tattha giṃhaṃ. manussā ujjhāyanti khiyanti vipācenti: āhunarikā samaṇānam Sakya-puttiyānam disā andhakārā, na imesaṃ disā pakkhāyanti ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. || 1 || atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhamsu: bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākam ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākam ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahuettakatā no āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusamghena Dakkhiṇāgiriṃ cārikam pakkāmi. atha kho bhagavā Dakkhiṇāgirisimṃ ya-thābhirantam viharitvā punad eva Rājagaham paccāgacchi. atha kho bhagavā āyasmantam Ānandam āmantesi: kim nu kho Ananda tathāgato ogaṇena bhikkhusamghena Dakkhiṇāgiriṃ cārikam pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave vyattena bhikkhunā paṭibulena pañca vassāni nissāya vatthum, avyattena yāvajivam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: na asekkena silakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: asekkena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . pañcavasso vā hoti atirekapaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekhena . . . (=I. 37, 1) . . . ūnapaṇcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhena . . . (=I. 37, 2) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: asaddho . . . (=I. 37, 5) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam ti. ||13|| 53||

abhayūvarabhāpavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Kapilavatthu tena cārikaṃ pakkāmi. anupabbena cārikaṃ caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Suddhodanassa Saḷkassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paṇḍatte āsane nisīdi. atha kho Rāhulamātā devī Rāhulakumāraṃ etad avoca: eso te Rāhula pitā, gacchassu dāyajjaṃ yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavato purato aṭṭhāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utṭhāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantaṃ piṭṭhito-piṭṭhito anubandhi dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāriputtaṃ āmantesi: tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehīti. kathāhaṃ bhante Rāhulakumāraṃ pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tihi saraṇagamaṇehi sāmaṇerapabbajjaṃ. evaṃ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassam ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsaṃ uttarāsaṇam kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: buddhaṃ saraṇam gacchāmi, dhammaṃ saraṇam gacchāmi, saṃghaṃ saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇam gacchāmi, tatiyam pi dhammaṃ saraṇam gacchāmi, tatiyam pi saṃghaṃ saraṇam gacchāmi. anujānāmi bhikkhave imehi tihi saraṇagamaṇehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāraṃ pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisiṇno kho Suddhodano Sakko bhagavantaṃ etad avoca: ekāhaṃ bhante bhagavantaṃ varaṃ yācāmi. atikkantavarā kho Gotama tathāgatā 'ti. yaṃ ca bhante kappatī yaṃ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakaṃ dukkhaṃ ahoṣi, tathā Nande, adhimattaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā mamsaṃ chindati, mamsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiññaṃ āhacca titṭhati. sādhu bhante ayyā ananūñātāṃ mātāpitūhi puttāṃ na pabbājeyyun ti. ||5|| atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave ananūñāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||6|| **54** ||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbenā cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudamā bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatṭhākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesi imaṃ dāraṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upatṭhāpetabbā 'ti, ayaṃ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatṭhāpetuṃ, yāvatake vā pana ussaḥati ovadituṃ anusāsituṃ, tāvatake upatṭhāpetuṃ ti. ||1|| **55** ||

atha kho sāmaṇeraṇaṃ etad ahosi : kati nu kho amhākaṃ sikkhāpadaṇi, kattha ca amhehi sikkhitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadaṇi, tesu ca sāmaṇerehi sikkhituṃ : paṇātipātā veramaṇi, adinnādānā veramaṇi, abrahmacariyā veramaṇi, musāvādā veramaṇi, surāmerayamajja-pamādaṭṭhānā veramaṇi, vikālabhojanā veramaṇi, naccagītavādita-visūkadassanā veramaṇi, mālā-gandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā

veramaṇī, uccāsayanamahāsayanā veramaṇī, jātarū-
paraḥatapaṭiggahaṇā veramaṇī. anujānāmi bhikkhave
sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi
sikkhituṃ ti. ||1|| **56** ||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā
appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti
khīyanti vipācenti: kathaṃ hi nāma sāmaṇerā bhikkhūsu
agāravā appatissā asabhāgavuttino viharissanti. bhagavato
etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcahi' aṅge-
hi samannāgatassa sāmaṇerassa daṇḍakammam kātum:
bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya
parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akko-
sati paribhāsati, bhikkhū bhikkhūhi bhedeti. anujānāmi
bhikkhave imehi pañcahi' aṅgehi samannāgatassa sāmaṇe-
rassa daṇḍakammam kātum ti. ||1|| atha kho bhikkhūnaṃ
etaḍ ahoṣi: kiṃ nu kho daṇḍakammam kātabbān ti. bha-
gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave āva-
raṇam kātum ti. tena kho pana samayena bhikkhū sāma-
ṇerānaṃ sabbam saṃghārāmaṃ āvaraṇam karonti. sāmaṇe-
rā ārāmaṃ pavisitum alabhamānā pakkamanti pi vibbhamanti
pi titthiyesu pi saṃkamanti. bhagavato etaṃ atthaṃ āroce-
suṃ. na bhikkhave sabbo saṃghārāmo āvaraṇam kātabbo.
yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha
vā vasati, yattha vā paṭikkamati, tattha āvaraṇam kātum ti.
||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mu-
khadvāraṇam āhāraṇam āvaraṇam karonti. manussā yāgupā-
naṃ pi saṃghabbhattam pi karontā sāmaṇere evaṃ vadanti:
etha bhante yāguṃ pīvatha, etha bhante bhuttaṃ bhuñjatha
'ti. sāmaṇerā evaṃ vadanti: nāvuso labbhā, bhikkhūhi
āvaraṇam katan ti. manussā ujjhāyanti khīyanti vipācenti.
kathaṃ hi nāma bhaddantā sāmaṇerānaṃ mukhadvāraṇam
āhāraṇam āvaraṇam karissanti. bhagavato etaṃ atthaṃ aro-
cesuṃ. na bhikkhave mukhadvārako āhāro āvaraṇam kā-
tabbo. yo kareyya, āpatti dukkaṭassa 'ti. ||3||

daṇḍakammavatttham niṭṭhitam. ||17||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmaṇeraṇaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissantīti. bhikkhū evaṃ āhaṃsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇeraṇaṃ āvaraṇaṃ karissantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || **58** ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. therā sāmaṇ danta-katthaṃ pi mukhodakam pi gaṇhantā kilamanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apalāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassā 'ti. || 1 || **59** ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhuniṃ dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave dasaḥ' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ: paṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādittihiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasaḥ' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti. || 1 || **60** ||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamitvā evaṃ vadeti: etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmaṇere upasaṃkamitvā evaṃ vadeti: etha maṃ āvuso dūsethā 'ti. sāmaṇerā apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmaṇerehi apasādito hatthi-bhaṇḍe assabhaṇḍe upasaṃkamitvā evaṃ vadeti: etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesuṃ. ||1||
 te ujjhāyanti khiyanti vipācenti: paṇḍakā ime samaṇā Sa-
 kyauputtīyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍake dūsentī.
 evaṃ ime sabbeva abrahmacārino 'ti. assosū kho bhi-
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khi-
 yantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
 etaṃ atthaṃ ārocesuṃ. paṇḍako bhikkhave anupasaṃ-
 panno na upasampādetabbo, upasaṃpanno nāsetabbo 'ti.
 ||2|| **61**||

tena kho pana samayena aññataro purāṇakulaputto khīṇa-
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa
 khīṇakolaññassa etad ahoṣi: ahaṃ kho sukhumālo na paṭi-
 balo anadhiḡataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā
 bhogaṃ phātikātaṃ. kena nu kho ahaṃ upāyena sukhaṃ
 ca jiveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-
 laputtassa khīṇakolaññassa etad ahoṣi: ime kho samaṇā
 Sakyaputtīyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmaṃ pattaci-
 varaṃ paṭiyādetvā kesamaṃ ohāretvā kāsāyāni vatthāni
 acchādetvā ārāmaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyaṃ
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmaṃ
 pattacivaraṃ paṭiyādetvā kesamaṃ ohāretvā kāsāyāni va-
 tthāni acchādetvā ārāmaṃ gantvā bhikkhū abhivādeti. bhi-
 kkhū evaṃ āhaṃsu: kativasso 'si tvaṃ āvuso 'ti. kiṃ etaṃ
 āvuso kativasso nāma 'ti. ko pana te āvuso upajjhāyo 'ti.
 kiṃ etaṃ āvuso upajjhāyo nāma 'ti. bhikkhū āyasmantaṃ
 Upāliṃ etad avocum: iṅghāvuso Upāli imaṃ pabbajitaṃ
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-
 lañño āyasmatā Upālīnā anuyuñjīyamāno etaṃ atthaṃ āro-
 cesi. āyasmā Upāli bhikkhūnaṃ etaṃ atthaṃ ārocesī. bhi-
 kkhū bhagavato etaṃ atthaṃ ārocesuṃ. theyyasaṃvā-
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-
 saṃpanno nāsetabbo. titthiyapakkantako bhikkhave
 anupasaṃpanno na upasampādetabbo, upasaṃpanno nāse-
 tabbo 'ti. ||3|| **62**||

tena kho pana samayena aññataro nāgo nāgayoniyā aṭṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippaṇi ca manussattaṃ paṭilabheyyaṃ ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippaṇi ca manussattaṃ paṭilabheyyaṃ ti. ||1|| atha kho so nāgo māṇava-kavaṇṇena bhikkhū upasaṃkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhuna saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasama-yaṃ paccuṭṭhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissatṭho niddaṃ okkami. sabbo vihāro ahinā punṇo; vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmi ti kavātaṃ paṇa-mento addasa sabbaṃ vihāraṃ ahinā punṇaṃ, vātapānehi bhoge nikkhante. disvāna bhito vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvam āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhitvā sake āsane nisidi. bhikkhū evaṃ āhaṃsu : ko 'si tvam āvuso 'ti. ahaṃ bhante nāgo 'ti. kissa pana tvam āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etasmim niddāne etasmim pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmim dhammavinaye. gaccha tvam nāga tatth' eva cātuddase pannarase aṭṭhamiyā ca pakkhassa uposa-thaṃ upavasa, evaṃ tvam nāgayoniyā ca parimuccissasi khippaṇi ca manussattaṃ paṭilabhiṃssasi. atha kho so nāgo avirūhidhammo kirāhaṃ imasmim dhammavinaye 'ti dukkhi dummano assūni pavattayamāno vissaraṃ karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sa-jā-tiyā methunaṃ dhammaṃ paṭisevati, yadā ca vissatṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro mānavako mātaraṃ jīvitaṃ voropesi. so tena pāpakena kammena aṭṭiyati harāyati jigucchati. atha kho tassa mānavakassa etad ahosi: kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyan ti. atha kho tassa mānavakassa etad ahosi: ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyan ti. || 1 || atha kho so mānavako bhikkhū upasamkamitvā pabbajjaṃ yāci. bhikkhū āyasmantaṃ Upāliṃ etad avocaṃ: pubbe pi kho āvuso Upāli nāgo mānavakavaṇṇena bhikkhūsu pabbajito, iñghāvuso Upāli imaṃ mānavakaṃ anuyuñjāhiti. atha kho so mānavako āyasmatā Upālinā anuyuñjiyamāno etam atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. mātughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro mānavako pītaraṃ jīvitaṃ voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. pitughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvatthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvatthiyā rājabhaṭṭā nikkhamitvā ekacce core aggahesuṃ, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya oniyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya oniyamāne, diavāna evaṃ āhaṃsu: sādhu kho mayaṃ palāyimbā, sacāca mayaṃ gayheyyāma, mayaṃ pi evaṃ eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu : kim pana tumhe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. bhikkhū bhagavato etam atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahantaḡhātako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo 'ti. || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvattthiyā rājabhātā . . . (= I, 66, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūśako bhikkāve anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo. saṃghabhedako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo. lohituppādako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo 'ti. || 1 || **67** ||

tena kho pana samayena aññataro ubhatovyañjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam atthaṃ ārocesuṃ. ubhatovyañjanako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo 'ti. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakā upasaṃpādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasaṃpādetabbo. yo upasaṃpādeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena bhikkhū saṃghena upajjhāyena upasaṃpādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasaṃpādetabbo. yo upasaṃpādeyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena bhikkhū gaṇena upajjhāyena upasaṃpādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasaṃpādetabbo. yo upasaṃpādeyya, āpatti dukkaṭassā 'ti. || 3 || tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasaṃpādentī — gha —, theyyasaṃvāsakupajjhāyena upasaṃpādentī, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughatakupajjhāyena up., arahantaghatakupajjhāyena up., bhikkhuniḍḍakupajjhāyena up., saṃghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 4 || **69** ||

tena kho pana samayena bhikkhū apattakam upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena bhikkhū acivarakam upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acivarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena bhikkhū apattacivarakam upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacivarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 3 || tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. upasampanne pattam paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 4 || tena kho pana samayena bhikkhū yācitakena civarena upasampādentī. upasampanne civaram paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena civarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 5 || tena kho pana samayena bhikkhū yācitakena pattacivarena upasampādentī. upasampanne pa-

ttacivaraṃ paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave yāci-takena pattacivarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||6||**70**|| naupasampāde-tabbakavisaṭivāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnam pabbā-jenti — gha —, pādacchinnam pabbājenti, hatthapādacchi-nnam p., kaṇṇacchinnam p., nāsacchinnam p., kaṇṭanā-sacchinnam p., aṅgulicchinnam p., aḷacchinnam p., kaṇḍa-racchinnam p., phaṇahatthakam p., khujjam p., vāmanam p., galagaṇḍim p., lakkhaṇāhatam p., kasāhatam p., likhitakam p., sipadim p., pāparogim p., parisadūsakam p., kānam p., kuṇim p., khañjam p., pakkhahatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgam p., badhiram p., andhamūgam p., andhabadhiram p., mūgabadhiram p., andhamūgabadhiram pabbājenti. bhagavato etam atthaṃ ārocesuṃ. ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo . . . na andhamū-gabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukka-ṭassā 'ti. ||2|| napabbājetabbadvattimsavāraṃ ni-ṭṭhitam. ||71||

dāyajjabhāṇavāraṃ niṭṭhitam navamaṃ.

tena kho pana samayena chabbaggiyā bhikkhū alajji-nam nissayam denti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjinam nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissāya vatthabham. yo vaseyya, āpatti du-kkaṭassā 'ti. ||1|| atha kho bhikkhūnam etad ahoṣi: bhaga-vatā paññattam na alajjinam nissayo dātabbo, na alajjinam nissāya vatthabban ti. katham nu kho mayam jāneyyāma-lajjim vā alajjim vā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave catūhapaficāham āgametuṃ yāva bhi-kkhusabhāgatam jānāmīti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo addhānamaggapaṭipanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipanna honti, te aññataraṃ āvāsaṃ upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānupaṭṭhākaṃ bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, ayañ ca bhikkhu gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihāraṃ salla-kkhetena nissayaṃ alabhamānena anissitena vatthun ti. yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya va-sissāmiti. ||4|| **73**||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtaṃ pāhesi: āgacchatu Ānando imaṃ anussāvevatīti. āyasmā Ānando evaṃ āha: nāhaṃ ussahāmi therassa nāmaṃ gaheṭuṃ, garu me thero

'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmi. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmi. therā evam āhamsu: handa mayam āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātun, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3|| **74**||

tena kho pana samayena āyasmā Kumārakassapo gabbhavisso upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahosi: bhagavatā paññattam na ūnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhavisso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yam bhikkhave mātu kucchimim paṭhamam cittam uppannam, paṭhamam viññāṇam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavisam upasampādetun ti. ||1|| **75**||

tena kho pana samayena upasampannā dissanti kutṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kutṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaṇḍo 'si, na 'si rājabbhāto, anuññāto 'si mātāpitūhi, paripuṇṇavisativasso 'si, paripuṇṇan te pattacivaram, kimāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsivā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tatth' eva samgbamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekamantaṃ anusāsivā saṃghamajjhe antarāyike dhamme pucchitum. evañ ca pana bhikkhave anusāsitaḥ : paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacivaram ācikkhitabbam, ayan te patto, ayaṃ saṃghāti, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, gaccha amumhi okāse tiṭṭhāhiti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. na bhikkhave bālena avyattena anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa anusāsitun ti. ||4|| asammataṃ anusāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave asammataṇa anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassā 'ti. anujānāmi bhikkhave sammataṇa anusāsitum. evañ ca pana bhikkhave sammannitaḥ : attanā 'va attānam sammannitabbam pareṇa vā paro sammannitaḥ. kathaṃ ca attanā 'va attānam sammannitabbam. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, aham itthannāmam anusāseyyan ti. evam attanā 'va attānam sammannitabbam. ||5|| kathaṃ ca pareṇa paro sammannitaḥ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, itthannāmo itthannāmam anusāseyyā 'ti. evam pareṇa paro sammannitaḥ. ||6|| tena sammataṇa bhikkhunā upasampadāpekkho upasamkamitvā evam assa vacanīyo : suṇasi itthannāma. ayaṃ te saccaḥ kālō bhūtakālō. yaṃ jātam taṃ saṃghamajjhe pucchante santam atthīti vattabbam, asantaṃ n' atthīti vattabbam. mā kho vitthāsi, mā kho mañku ahoṣi. evaṃ taṃ pucchissan ti : santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbam. anusāsakena paṭhamataram āgantvā saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusīṭṭho so mayā. yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārapetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhūnā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyan ti. suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ pucchāmi. santaṃ atthīti vattabbam, asantaṃ n' atthīti vattabbam. santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhūnā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripunn' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yāceti itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampadēyya itthannāmena upajjhāyena. esā ñatti. ||10|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripunn' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yāceti itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||11|| dutiyam pi etaṃ atthaṃ vadāmi : suṇātu me . . . tatiyam pi etaṃ atthaṃ vadāmi : suṇātu me . . . yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmiti. ||12|| **76** || upasampadākammaṃ niṭṭhitam.

tāvad eva chāyā metabbā, utupamāṇaṃ ācikkhitabbam, divasabhāgo ācikkhitabbo, saṃgīti ācikkhi-

tabbā, cattāro nissayā ācikkhitabbā: piṇḍiyālopabbhojanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo, atirekalābho saṃghabhaddam uddesabhaddam nimantanam salākabhaddam pakkhikam uposathikam pātipadikam, pamasukūlacivaram nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo. atirekalābho khomam kappāsikam koseyyam kambalam sānam bhaṅgam. rukkhamaśāsenāsanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyam guhā. pūtimuttābhessajjam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo. atirekalābho sappi navaṇitam telam madhu phāṇitan ti. || 1 || **77** || cattāro nissayā niṭṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhum upasampādetvā ekakam ohāya pakkamimsu. so pacchā ekako āgacchanto antarā magge purāṇadutiyaikāya samāgacchi. sā evam āha: kiṃ dāni pabbajito 'sīti. āma pabbajito 'mhitīti. dullabho kho pabbajitānam methuno dhammo, ehi methunam dhammam paṭisevā 'ti. so tassā methunam dhammam paṭisevitvā cirena āgamāsi. bhikkhū evam āhamsu: kissa tvaṃ āvuso evam ciram akāsi. || 1 || atha kho so bhikkhu bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraṇiyanāni ācikkhitum: upasampanna bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu methunam dhammam paṭisevati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puriso sisacchinno abhabbo tena sarirabandhanena jīvitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te yāvajivam akaraṇiyam. || 2 || upasampanna bhikkhunā adinnam theyyasamkhātam na ādātabbam antamaso tiṇasālākam upādāya. yo bhikkhu pādam vā pādāraham vā atirekapādam vā adinnam theyyasamkhātam ādiyati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu pādam vā pādāraham vā atirekapādam vā adinnam theyyasamkhātam ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajīvaṃ akaraṇīyaṃ. ||3|| upasampannena bhikkhunā sañcecca pāṇo jīvītā no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcecca manussaviggahaṃ jīvītā voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evaṃ eva bhikkhu sañcecca manussaviggahaṃ jīvītā voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. ||4|| upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūhiyā, evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti. ||5||

cattāri akaraṇīyāni nīṭṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yāci. so evaṃ assa vacanīyo : passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. ||1|| pabbājetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattabbo passasi taṃ āpattiṃ ti. sacce passati, icc etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||2|| idha pana bhikkhave bhikkhu āpattiyaṃ appaṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yāci. so evaṃ assa vacanīyo : paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiti pabbāje-

tabbo, sac' āham na paṭikarissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmiti upasampādetabbo, sac' āham na paṭikarissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmiti osāretabbo, sac' āham na paṭikarissāmiti na osāretabbo. osāretvā vattabbo paṭikarohi tam āpattin ti. sace paṭikaroti, icc etaṃ kusalam, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vācāniyo : paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmiti pabbājetabbo, sac' āham na paṭinissajjissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmiti upasampādetabbo, sac' āham na paṭinissajjissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmiti osāretabbo, sac' āham na paṭinissajjissāmiti na osāretabbo. osāretvā vattabbo paṭinissajjāhi tam pāpikam diṭṭhin ti. sace paṭinissajjati, icc etaṃ kusalam, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse 'ti. ||4||79||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānaṃ sukhāvahe-
niggahe ca pāpicchānaṃ lajjīnaṃ paggahe su ca|
sāsanādhāraṇe c'eva sabbaññajinagocare
anaññavisaye kheme supaññatte asamsaye|
khandhake vinaye c'eva parivāre ca mātike
yathatthakāri kusalo paṭipajjati yoniso.|
yo gavam na vijānāti na so rakkhati gogaṇaṃ,
evaṃ sīlaṃ ajānanto kim so rakkheyya samvaram.|
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

- 5 vinaye avinatthamhi puna tiṭṭhati sāsanaṃ.
 tasmā saṃgahaṇaṇetu uddānaṃ anupubbaso
 pavakkhāmi yathāñāṇaṃ, supātha mama bhāsato.
 vatthu nidānaṃ āpatti nayā peyyālam eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijānāthā 'ti.

- bodhi ca, Rājāyatanam, Ajapālo, Sāhampati
 Brahmā, Ājāro, Uddako, bhikkhū ca, Upako isi,
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsam, sabbe, pesesi so, disā,
 vatthum, Mārehi, timsā ca, Uruvelam, tayo jaṭi,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā,
 paṃsukūlam, pokkharāṇi, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,
 phāliyantu, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhi, meggho, Gayā, latṭhi ca, Māgadho,
 Upatisso, Kolito ca, abhiññātā ca, pabbajjam,
 dunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo,
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,
 vassaṃ, bālehi, pakkanto, dasa vassāni, nissayo,
 na rattanti, paṇāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnam, jaṭi, Sākiyo,
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,
 lakkhaṇā, iṇā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulam, Kaṇḍako ca, āhundarikam eva ca,
 vatthumhi, dārako, sikkhā, viharanti ca, kiṇ nu kho,
 sabbaṃ, mukham, upajjhāye, apalāṇa-Kaṇḍako,
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bheda, ruhirena ca, vyañjanaṃ,
 anupajjhāya—saṃghena, gaṇa-paṇḍakā-'pattako,
 20 acīvaraṃ, tadubhayam, yācitena pi ye tayo,
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayam,
 aṅguli, aḷa-kaṇḍaraṃ, phaṇam, khujjaṇi ca, vāmanaṃ,
 galagaṇḍi, lakkhaṇā e' eva, kasā, likhita-sīpadi,
 pāpa-parisadūsaṇi ca, kāṇam, kuṇiṃ tath' eva ca,



- khañja-pakkahatañ c' eva, sacchinnairiyāpatham,
 jarāndha-mûga-badhiram, andhamûgañ ca yaṃ tahiṃ,
 andhabadhiram yaṃ vuttam, mûgabadhiram eva ca,
 andhamûgabadhirañ ca, alajjinañ ca nissayam,
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,
 25 āgacchantam, vivadenti, ekupajjhāyena, Kassapo,
 dissanti upasampannā ābādhehi ca pīṭā,
 ananusiṭṭhā vitthāyanti, tatth' eva anusāsanā,
 samghe pi ca, atho bālo, asammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti,
 imamhi khandhake vatthu ekasatam bāsattati.]

Mahākhandhake uddānam niṭṭhitam paṭhamam.

MAHĀVAGGA.

II.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakūṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. ||1|| atha kho ruṇṇo Māgadhasa Seniyassa Bimbisāraassa rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. yaṃ nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantaṃ etad avoca: idha mayhaṃ bhante rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aṭṭhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samālapito samuttejito sampahaṃsito uttāyāsanaṃ bhagavantaṃ

abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātaṃ cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhi nisīdanti. te manussā upasaṃkamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhi nisīdissanti seyyathāpi mūgasūkarā. nanu nāma sannipatitehi dhammo bhāsitaḥ 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsītun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ udapādi: yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesaṃ anujāneyyaṃ, so nesam bhavissati uposathakamman ti. ||1|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vutthito etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ udapādi: yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesaṃ anujāneyyaṃ, so nesam bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkhaṃ uddisitum. ||2|| evaṃ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātimokkham uddisissāmi, tam sabbeva santā sādhu-
kam supoma manasikaroma. yassa siyā āpatti, so āvi-
kareyya, asantiyā āpattiyā tuṇhī bhavitabbam, tuṇhibhāvena
kho panāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
paccekapuṭṭhassa veyyākaraṇam hoti, evam eva evarūpāya
parisāya yāvatatiyaṃ anussāvitam hoti. yo pana bhikkhu
yāvatatiyaṃ anussāviyamāno saramāno santim āpattim nā-
vikareyya, sampajānamusāvāda' assa hoti. sampajānamusā-
vādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā.
tasmā saramānena bhikkhunā āpannena visuddhāpekkhena
santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3||
pātimokkham ti ādim etaṃ, mukham etaṃ, pamukham etaṃ
kusalānam dhammānam, tena vuccati pātimokkham ti. āya-
smanto 'ti piyavacanam etaṃ, garuvacanam etaṃ, sagārava-
suppatissādhivacanam etaṃ āyasmanto 'ti. uddisissāmiti
ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi viva-
rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
pātimokkham vuccati. sabbeva santā 'ti yāvatikā tassā pa-
risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
santā 'ti. sādhu-kaṃ supomā 'ti atthikatvā manasikatvā
sabbam cetasā samannāharāma. manasikaromā 'ti ekagga-
cittā avikkhittacittā avisāhatacittā nisānema. ||4|| yassa
siyā āpattitī therassa vā navassa vā majjhimassa vā pañca-
nam vā āpattikkhandhānam aññatarā āpatti sattannam vā
āpattikkhandhānam aññatarā āpatti. so āvikareyyā 'ti so
deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
ghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma
āpatti anajjhāpannā vā hoti āpajjitvā vā vuṭṭhitā. tuṇhī
bhavitabban ti adhivāsetabbam, na vyāhatabbam. parisu-
ddhā 'ti vedissāmiti jānissāmi dhāressāmi. ||5|| yathā kho
pana paccekapuṭṭhassa veyyākaraṇam hotīti yathā ekena eko
puṭṭho vyākareyya, evam eva tassā parisāya jānitabbam maṃ
pucchatīti. evarūpā nāma parisā bhikkhuparisā vuccati.
yāvatatiyaṃ anussāvitam hotīti sakim pi anussāvitam hoti
dutiyaṃ pi anussāvitam hoti tatiyaṃ pi anussāvitam hoti.
saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti
ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. nāvikareyyā 'ti
na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| sampajānamusāvād' assa hotīti, sampajānamusāvādo kiṃ hoti. dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhinaṃ samāpattinaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusalanāṃ dhammānaṃ adhigamāya antarāyiko. tasmā 'ti taṃkārupā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhītukāmena. ||7|| santi nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṃ vimokkhānaṃ samādhinaṃ samāpattinaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusalanāṃ dhammānaṃ adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikaṃ pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave devasikaṃ pātimokkhaṃ uddisītabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkhaṃ uddisītuṃ ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātimokkhaṃ uddisanti cātuddase pannarase aṭṭhamiyā ca pakkhassa. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave pakkhassa tikkhattum pātimokkhaṃ uddisītabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakīṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisītuṃ ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkhaṃ uddisanti sakāya-sakāya parisāya. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yathāpa-

risāya pātimokkham uddisittabbam sakāya-sakāya parisāya.
yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sam-
aggānam uposathakamman ti. ||1|| atha kho bhi-
kkhūnam etad ahoṣi : bhagavatā paññattam samaggānam
uposathakamman ti. kittāvatā nu kho sāmaggi hoti, yāvatā
ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham āro-
cesum. anujānāmi bhikkhave ettāvatā sāmaggi yāvatā ekā-
vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino
Rājagahe viharati Maddakucchismiṃ migadāye. atha
kho āyasmato Mahākappinassa rahogatassa paṭisallinassa
evam cetaso parivittakko udapādi : gaccheyyam vāham upo-
satham na vā gaccheyyam, gaccheyyam vā saṃghakammam
na vā gaccheyyam, atha khv āham viuddho paramāya vi-
suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-
nassa cetasā cetoparivittakam aññāya seyyathāpi nāma bala-
vā puriso sammiñjitam vā bāham pasāreyya pasāritam vā
bāham sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahi-
to Maddakucchismiṃ migadāye āyasmato Mahākappinassa
pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyas-
māpi kho Mahākappino bhagavantam abhivādetvā ekamantam
nisīdi. ||4|| ekamantam nisinnam kho āyasmantam Mahā-
kappinam bhagavā etad avoca : nanu te Kappina rahoga-
tassa paṭisallinassa evam cetaso parivittakko udapādi : gacche-
yyam vāham uposatham na vā gaccheyyam, gaccheyyam vā
saṃghakammam na vā gaccheyyam, atha khv āham vi-
suddho paramāya visuddhiyā 'ti. evam bhante. tumhe co
brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na
mānessatha, na pūjessatha, atha ko carahi uposatham sakka-
rissati garukarissati mānessati pūjessati. gaccha tvaṃ brāh-
maṇa uposatham, mā no agamāsi, gacch' eva saṃgha-
kammam, mā no agamāsi. evam bhante 'ti kho āyasmā
Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā
āyasmantam Mahākappinam dhammiyā kathāya sandassetvā
samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma
balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā
bāham sammiñjeyya, evam eva Maddakucchismiṃ migadāye
āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe
pabbate pāturahosi. ||6||5||

atha kho bhikkhūnaṃ etaṃ ahoṣi: bhagavatā paññattam ettāvataṃ sāmaggī yāvataṃ ekāvāso 'ti. kittāvataṃ nu kho ekāvāso hotīti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave sīmaṃ sammannitum. evañ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsānanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadanimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunaṃ paṭibalena saṃgho ñāpetabbo: supātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimित्तेhi sīmaṃ sammanneyya samānasamvāsam ekuposatham. esā ñatti. ||1|| supātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimित्तेhi sīmaṃ sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimित्तेhi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na khamati, so bhāseyya. sammataṃ sīmā saṃghena etehi nimित्तेhi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2||6||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave atimahati sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadipāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti oṣvarāni pi vuyhanti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave nadipārā sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvanāvā vā dhuvasetu vā, evarūpaṃ nadipāram sīmaṃ sammannitum ti. ||2||7||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkhaṃ addisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anupariveniyaṃ pātimokkhaṃ uddisitaḥḥaṃ asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātum yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsādaṃ vā haṃmiyaṃ vā guhaṃ vā. evañ ca pana bhikkhave sammannitabbāṃ : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : supātu me bhante saṃgho. yaḍi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. supātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na kkhamaṭi, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2|| tena kho pana samayeṇa aññatarasmiṃ āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etaṃ atthaṃ arocesuṃ. na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātum. ||3|| evañ ca pana bhikkhave samūhantabbāṃ : vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : supātu me bhante saṃgho. yaḍi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇh' assa, yassa na kkhamaṭi, so bhāseyya. samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||4|| 8 ||

tena kho pana samayeṇa aññatarasmiṃ āvāse atikhuddakaṃ uposathāgāraṃ sammatam hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asaṃmatāya bhūmiyā nisinnā pātimokkhaṃ assosuṃ. atha kho tesaṃ bhikkhūnaṃ etad ahoṣi : bhagavatā paññattaṃ uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammattāya bhūmiyā nisinnā pātimokkham assosumbhā. kato nu kho amhākaṃ uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammattāya vā bhikkhave bhūmiyā nisinnā asammattāya vā, yato pātimokkham suṇāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukhaṃ ākañkhati, tāvamahantaṃ uposathapamukhaṃ sammannatu. evañ ca pana bhikkhave sammannitabbam: paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi uposathapamukhaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, saṃgho etehi nimittehi uposathapamukhaṃ sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammantaṃ saṃghena etehi nimittehi uposathapamukhaṃ. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmi. ||2||9||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe navakā bhikkhū paṭhamataram sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataram sannipatitun ti. ||1||10||

tena kho pana samayena Rājagaha sambahulā āvāsā samānasīmā honti. tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā āvāsā samānasīmā honti, tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjham sannipatitvā uposatho kâtabbo, yattā vā pana therā bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṃghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapa Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto manañ vuḷho ahosi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum : kissa te āvuso cīvarāni allāniti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto manañ vuḷho, tena me cīvarāni allāniti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammataṃ sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmaṃ tuṇhī, evañ etañ dhārayāmiti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evañ āhaṃsu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayañ āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimbā, tāni cīvarāni natthāni pi dadḍhāni pi undurehi pi khāyitāni. tena mayañ duccolā lūkhacīvarā 'ti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu tṭhapetvā gāmañ ca gāmūpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya tṭhapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati ṭhapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti ṭhapetvā gāmañ ca gāmūpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammataṃ sā sīmā saṃghena ticivarena avippavāsā ṭhapetvā gāmañ ca gāmūpacārañ ca. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| sīmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasīmā sammannitabbā, pacchā ticivarena avippavāso sammannitabbo. sīmaṃ bhikkhave samūhanantena paṭhamam ticivarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā. evañ ca pana bhikkhave ticivarena avippavāso samūhantabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadi saṃghassa pattakallam, saṃgho taṃ ticivarena avippavāsaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samūhanati. yassāyasmato khamati etassa ticivarena avippavāsassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||5|| evañ ca pana bhikkhave sīmā samūhantabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, yadi saṃghassa pattakallam, saṃgho taṃ sīmaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ samūhanati. yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhatā sā sīmā saṃghena samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||6|| asammataṃ bhikkhave sīmāya atṭhapitāya yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmasa gāmasīmā nigamassa vā nigamasīmā, yaṃ tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave amāñño, samantā sattabbhantarā ayaṃ tattha samānasamvāsā ekuposathā. sabba bhikkhave nadi asimā, sabbo samuddo asimo, sabbo jātassaro asimo. nadiyā vā bhikkhave samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhīdanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ tñhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ atñhānārahaṃ. na bhikkhave sīmāya sīmā sambhīditabbā. yo sambhindeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ tñhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ atñhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena simantarikaṃ tñhapetvā sīmaṃ sammannitun ti. ||2||13||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathakammāniti. bhagavato etam atthaṃ ārocesuṃ. cattār' imāni bhikkhave uposathakammāni, adhammena vaggāṃ uposathakammaṃ, adhammena samaggāṃ uposathakammaṃ, dhammena vaggāṃ uposathakammaṃ, dhammena samaggāṃ uposathakammaṃ ti. tatra bhikkhave yaṃ idaṃ adhammena vaggāṃ uposathakammaṃ, na bhikkhave evarūpaṃ uposathakammaṃ kātappaṃ na ca mayā evarūpaṃ uposathakammaṃ anuññātaṃ. ||2|| tatra bhikkhave yaṃ idaṃ adhammena samaggāṃ uposathakammaṃ, na bhikkhave

evarūpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggāṃ uposathakammaṃ, na bhikkhave evarūpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggāṃ uposathakammaṃ, evarūpaṃ bhikkhave uposathakammaṃ kātabbāṃ evarūpaṃ ca mayā uposathakammaṃ anuññātaṃ. tasmāt iha bhikkhave evarūpaṃ uposathakammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evaṃ hi vo bhikkhave sikkhitabban ti. §3||14||

atha kho bhikkhūnaṃ etad ahoṣi: kaṭi nu kho pātimokkhuḍḍesā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. pañce' ime bhikkhave pātimokkhuḍḍesā: nidānaṃ uddisitvā avasesaṃ sutena sāvetabbāṃ, ayaṃ paṭhamo pātimokkhuḍḍeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbāṃ, ayaṃ duttiyo pātimokkhuḍḍeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā avasesaṃ sutena sāvetabbāṃ, ayaṃ tatiyo pātimokkhuḍḍeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetabbāṃ, ayaṃ catuttho pātimokkhuḍḍeso. vitthāren' eva pañcama. ime kho bhikkhave pañca pātimokkhuḍḍesā 'ti. ||1|| tena kho pana samayena bhikkhū bhagavatā saṃkhittena pātimokkhuḍḍeso anuññāto 'ti sabbakālaṃ saṃkhittena pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave saṃkhittena pātimokkhaṃ uddisitabbāṃ. yo uddiseyya, āpatti dukkaṭassa 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse tadah' uposathe savaṇṇabhayaṃ ahoṣi. bhikkhū nāsa-kkhiṃsu vitthārena pātimokkhaṃ uddisituṃ. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sati antarāye saṃkhittena pātimokkhaṃ uddisituṃ ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū asati pi antarāye saṃkhittena pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave asati antarāye saṃkhittena pātimokkhaṃ uddisitabbāṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sati antarāye saṃkhittena pātimokkhaṃ uddisituṃ. tatr' ime antarāyā: rājanterāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vāṇantarāyo sirīṃsapantarāyo jīvitantarāyo
brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu anta-
rāyesu saṃkhittena pātimokkhaṃ uddisītum, asati antarāye
vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā
bhikkhū saṃghamajjhe anajjhittā dhammaṃ bhāsanti.
bhagavato etam atthaṃ ārocesum. na bhikkhave saṃgha-
majjhe anajjhittā dhammo bhāsitaḥ. yo bhā-
seyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena
bhikkhunā sāmaṃ vā dhammaṃ bhāsītum paraṃ vā ajjhe-
sitan ti. ||5|| tena kho pana samayena chabbaggiyā bhi-
kkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhaga-
vato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe
asaṃmatena vinayo pucchitaḥ. yo puccheyya,
āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe saṃ-
matena vinayaṃ pucchitum. evaṃ ca pana bhikkhave
sammannitaḥ: attanā 'va attānaṃ sammannitabbam
parena vā paro sammannitaḥ. ||6|| kathaṃ ca attanā 'va
attānaṃ sammannitabbam. vyattena bhikkhunā paṭibaleṇa
saṃgho ṇāpetabbo: suṇātu me bhante saṃgho. yadi saṃ-
ghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyan
ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca
parena paro sammannitaḥ. vyattena bhikkhunā paṭiba-
leṇa saṃgho ṇāpetabbo: suṇātu me bhante saṃgho. yadi
saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ
puccheyyā 'ti. evaṃ parena paro sammannitaḥ 'ti. ||7||
tena kho pana samayena pesalā bhikkhū saṃghamajjhe saṃ-
matā vinayaṃ pucchanti. chabbaggiyā bhikkhū la-
bhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti.
bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
saṃghamajjhe sammatena pi parisam oloketvā puggalaṃ tu-
layitvā vinayaṃ pucchitan ti. ||8|| tena kho pana samayena
chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ
vissajjenti. bhagavato etam atthaṃ ārocesum. na bhi-
kkhave saṃghamajjhe asaṃmatena vinayo vissajje-
tabbo. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave saṃghamajjhe sammatena vinayaṃ vissajjetum. evaṃ
ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sam-
mannitabbam parena vā paro sammannitaḥ. ||9|| kathaṃ

ea attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhuna paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. kathaṃ ea pareṇa paro sammannitabbo. vyattena bhikkhuna paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. evaṃ pareṇa paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisāṃ oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetuṃ ti. ||11|| 15||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyaṃ codenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyaṃ codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyaṃ codetuṃ karotu āyasma okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsaṃ kārāpetvā āpattiyaṃ codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyaṃ codetuṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentiti paṭigaco' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpentī. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetuṃ ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave saṃghamajjhe adhammakammaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassa 'ti. karonti yeva adhammakammaṃ. bhagavato etaṃ atthaṃ

ārocesum. anujānāmi bhikkhave adhammakamme kayira-
māne paṭikkositun ti. ||4|| tena kho pana samayena pesalā
bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayi-
ramāne paṭikkosanti. chabbaggiyā bhikkhū labhanti āghā-
taṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato
etaṃ atthaṃ ārocesum. anujānāmi bhikkhave diṭṭhiṃ pi
āvikātun ti. tesam yeva santike diṭṭhiṃ āvikaronti. cha-
bbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ,
vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesum. anu-
jānāmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi
diṭṭhiṃ āvikātum, ekena adhiṭṭhātum na me taṃ khamatīti.
||5|| tena kho pana samayena chabbaggiyā bhikkhū
saṃghamajjhe pātimokkhaṃ uddisamānā sañcicca na sā-
venti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave
pātimokkhuddesakena sañcicca na sāvetabbam. yo na sā-
veyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena
āyasmā Udāyi saṃghassa pātimokkhuddesako hoti kākassa-
rako. atha kho āyasmato Udāyissa etaṃ ahosi: bhagavatā
paṇḍitaṃ pātimokkhuddesakena sāvetabbam ti, ahañ c' amhi
kākassarako. kathaṃ nu kho mayā paṭipajjitabbam ti. bha-
gavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pāti-
mokkhuddesakena vāyamitum kathaṃ sāveyyan ti, vāya-
mantaasa anāpatti. ||7|| tena kho pana samayena Deva-
datto sagahaṭṭhāya parisāya pātimokkhaṃ uddisati.
bhagavato etaṃ atthaṃ ārocesum. na bhikkhave sagaha-
ṭṭhāya parisāya pātimokkhaṃ uddisitabbam. yo uddiseyya,
āpatti dukkaṭassā 'ti. ||8|| tena kho pana samayena cha-
bbaggiyā bhikkhū saṃghamajjhe anajjhīṭṭhā pātimokkham
uddisanti. bhagavato etaṃ atthaṃ ārocesum. na bhi-
kkhave saṃghamajjhe anajjhīṭṭhena pātimokkhaṃ uddi-
sitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi
bhikkhave therādhikaṃ pātimokkham ti. ||9|| **16**
aññatitthiyabhāṇavāraṃ niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
yena Codanāvattthu tena cārikaṃ pakkāmi. anupubbe-
na cārikaṃ caramāno yena Codanāvattthu taṃ avasari. tena
kho pana samayena aññatarasmiṃ āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bālo hoti avyatto, so na
 jānāti uposatham vā uposathakammam vā pātimokkham vā
 pātimokkhuddesam vā. ||1|| atha kho tesam bhikkhūnam
 etad ahoṣi : bhagavatā paññattam therādhikam pātimokkhan
 ti, ayañ ca amhākam thero bālo avyatto, na jānāti uposatham
 vā . . . pātimokkhuddesam vā. katham nu kho amhehi
 paṭipajjitabban ti. bhagavato etam attham ārocesum. anu-
 jānāmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassā-
 dheyam pātimokkhan ti. ||2|| tena kho pana samayena
 aññatarasmiṃ āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā, te na jānanti uposatham vā uposatha-
 kammam vā pātimokkham vā pātimokkhuddesam vā. te
 theram ajjhesimsu uddisatu bhante thero pātimokkhan ti.
 so evam āha : na me āvuso vattatīti. dutiyatheram ajjhe-
 simsu uddisatu bhante thero pātimokkhan ti. so pi evam
 āha : na me āvuso vattatīti. tatiyatheram ajjhesimsu uddi-
 satu bhante thero pātimokkhan ti. so pi evam āha : na me
 āvuso vattatīti. eten' eva upāyena yāva saṃghanavakam
 ajjhesimsu uddisatu āyasmā pātimokkhan ti. so pi evam
 āha : na me bhante vattatīti. bhagavato etam attham āro-
 cesum. ||3|| idha pana bhikkhave aññatarasmiṃ āvāse ta-
 dah' uposathe sambahulā bhikkhū viharanti bālā avyattā, te
 na jānanti uposatham vā . . . pātimokkhuddesam vā. te
 theram ajjhesanti uddisatu bhante thero pātimokkhan ti. so
 evam vadeti : na me āvuso vattatīti. dutiyatheram ajjhesan-
 ti uddisatu bhante thero pātimokkhan ti. so pi evam va-
 deti : na me āvuso vattatīti. ||4|| tatiyatheram ajjhesanti
 uddisatu bhante thero pātimokkhan ti. so pi evam vadeti :
 na me āvuso vattatīti. eten' eva upāyena yāva saṃghana-
 vakam ajjhesanti uddisatu āyasmā pātimokkhan ti. so pi
 evam vadeti : na me bhante vattatīti. tehi bhikkhave bhik-
 khūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo
 gacchāvuso samkhittena vā vitthārena vā pātimokkham pa-
 riyaṇupitvā āgacchā 'ti. ||5|| atha kho bhikkhūnam etad
 ahoṣi : kena nu kho pāhetabbo 'ti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave therena bhikkhunā navam
 bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na
 gacchanti. bhagavato etam attham ārocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gaccheyya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Codaṇāvattusmiṃ yathābhirantaṃ viharitvā punaḥ eva Rājagahaṃ paccāgacchi. tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: katimā bhante pakkhassā 'ti. bhikkhū evaṃ āhaṃsu: na kho mayam āvuso jānāma 'ti. manussā ujjhāyanti khiyanti vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputtiyā na jānanti, kiṃ pan' ime aññaṃ kiñci kalyāṇaṃ jāni-ssantīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pakkhagaṇanaṃ uggahetuṃ ti. ||1|| atha kho bhikkhūnaṃ etaḍ ahoṣi: kena nu kho pakkhagaṇanā ugga-
hetabbā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sabbeḥ' eva pakkhagaṇanaṃ uggahetuṃ ti. ||2|| tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: kivatikā bhante bhikkhū 'ti. bhikkhū evaṃ āhaṃsu: na kho mayam āvuso jānāma 'ti. manussā ujjhā-
yanti khiyanti vipācenti: aññamaññaṃ p' ime samaṇā Sa-
kyaputtiyā na jānanti, kiṃ pan' ime aññaṃ kiñci kalyāṇaṃ jāni-ssantīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave bhikkhū gaṇetuṃ ti. ||3|| atha kho bhikkhū-
naṃ etaḍ ahoṣi: kadā nu kho bhikkhū gaṇetabbā 'ti. bha-
gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe gaṇamaggena vā gaṇetuṃ salākaṃ vā ga-
hetuṃ ti. ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho 'ti dūraṃ gāmaṃ piṇḍāya caranti. te uddissamāne pi pāti-
makkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave ārocetuṃ ajj' uposatho 'ti. atha kho bhikkhūnaṃ etaḍ ahoṣi: kena nu
kho ārocetabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anu-
jānāmi bhikkhave thereva bhikkhunaṃ kālavato ārocetuṃ ti.
tena kho pana samayena aññataro thero kālavato na ssarati.
bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
bhattakāle pi ārocetuṃ ti. bhattakāle pi na ssari. bhagava-
to etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave yaṃ kālāṃ
sarati, taṃ kālāṃ ārocetuṃ ti. ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāraṃ sammajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhūṃ āṇāpetun ti. therena āṇattā navā bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āṇattena agilānena na sammajjitabbaṃ. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanaṃ upaññattapāṇi hoti. bhikkhū chaṃḍāyaṃ nisidanti. gattāni pi cīvarāni pi paṃsukitāni honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre āsanaṃ paññāpetun ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāre āsanaṃ paññāpetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhūṃ āṇāpetun ti. therena āṇattā navā bhikkhū na paññāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āṇattena agilānena na paññāpetabbaṃ. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyāṃ pi cīvarāṃ pi akkamanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhūṃ āṇāpetun ti. therena āṇattā navā bhikkhū na padīpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āṇattena agilānena na padīpetabbo. yo na padīpeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyāṃ upatthāpenti na paribhojaniyāṃ upatthāpenti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma āvāsikā bhikkhū n' eva pāṇiyāṃ upatthāpessanti na paribhojaniyāṃ upatthāpessanti. ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkha-

ve pāṇiyaṃ paribhojaniyaṃ upatthāpetun ti. ||5||
 atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho pāṇiyaṃ
 paribhojaniyaṃ upatthāpetabban ti. bhagavato etaṃ atthaṃ
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhūnaṃ na
 bhikkhuṃ āpāpetun ti. therena āpattā na vā bhikkhū na
 upatthāpenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhi-
 kkhave therena āpattena agilānena na upatthāpetabbaṃ. yo
 na upatthāpeyya, āpatti dukkaṭassa 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disaṃgamikā ācariyupajjhāye na āpucehimsu. bhagavato
 etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucehitabbā:
 kahaṃ gamissatha, kena saddhīṃ gamissatha 'ti. te ce bhi-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyūṃ, na
 bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyūṃ
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-
 anuññātā ācariyupajjhāyehi gaccheyyūṃ, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmīṃ āvāse sambahulā
 bhikkhū viharanti bālā avyattā. te na jānanti uposathaṃ
 vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvi laj्ji kukkucako sikkhākāmo. tehi bhikkhave bhi-
 kkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo cuṇṇena mattikāya dantakaṭṭhena mu-
 khodakena. no ce saṃgaṇheyyūṃ anugaṇheyyūṃ upalā-
 peyyūṃ upatthāpeyyūṃ cuṇṇena mattikāya dantakaṭṭhena
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave
 aññatarasmīṃ āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā. te na jānanti uposathaṃ vā . . .
 pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-
 kkhu sāmāntā āvāsā sajjukaṃ pāhetabbo gacchāvuso
 saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā
 āgacchā 'ti. evaṃ ce taṃ labbheṭṭha, iec etaṃ kusalaṃ. no ce
 labbheṭṭha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposathaṃ vā . . . pātimokkhuddesaṃ vā, so āvāso

gantabbo. no ce gaccheyyūṃ, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassaṃ vassanti balā avyattā. te na jānanti uposathaṃ vā . . . pātimokkhuḍdesaṃ vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukaṃ pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, ice etaṃ kusalaṃ. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, ice etaṃ kusalaṃ. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmiṃ āvāse vassaṃ vasiṭabbam. vaseyyuṃ ce, āpatti dukkaṭassa 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho uposathaṃ karissatīti. evaṃ vutte aññataro bhikkhu bhagavantaṃ etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhiṃ dātum. evaṃ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekaṃ bhikkhuṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisiditvā añjalim paggahevā evaṃ assa vacaniyo: pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocchīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, ice etaṃ kusalaṃ. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamaññhe ānetvā uposatho kātabbo. sace bhikkhave gilānupaṭṭhākaṇaṃ bhikkhūnaṃ evaṃ hoti: sace kho mayaṃ gilānaṃ tṭhānā cāvessaṃa, ābādho vā abhivaḍḍhi-ssati kālamkiriya vā bhavissatīti, na bhikkhave gilāno tṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṃghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālam karoti, sāmaṇero

paṭijānāti, sikkhaṃ peccakkhātako paṭijānāti, antimavattthum
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-
 natto p., āpattiyaṃ adassane ukkhittako p., āpattiyaṃ appa-
 tikamme ukkhittako p., pāpikāya diṭṭhiyaṃ appaṭinissagge
 ukkhittako p., paṇḍako p., theyyasaṃvāsako p., tittthiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunidūsako p., saṃgha-
 bhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti,
 aññassa dātubbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-
 kkhave dinnāya pārisuddhiyaṃ antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiyaṃ antarā magge vibbhamati, kālaṃ
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiyaṃ saṃghappatto pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyaṃ saṃ-
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-
 nako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sañcicca
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkaṭassā 'ti. ||4|| **22** ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhave, saṃgho kammaṃ karissatiti. evaṃ vutte aññataro
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandaṃ dātum. evañ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekaṃ bhikkhuṃ upa-
 samkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisi-
 ditvā añjaliṃ paggaheṭvā evaṃ assa vacaniyo: chandaṃ
 dammi, chandaṃ me hara, chandaṃ me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evaṃ
 ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā piñhena vā saṅgha-
majjhe ānetvā kammaṃ kātabbam. sace bhikkhave gilānu-
paṭṭhākānam bhikkhūnam evaṃ hoti: sace kho mayam
gilānam thānā cāvessāma, ābādho vā abhivaḍḍhissati kalam-
kiriya vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo,
saṅghena tattha gantvā kammaṃ kātabbam, na tv eva
vaggena saṅghena kammaṃ kātabbam. kareyya ce, āpatti
dukkaṭassa. ||2|| chandahārako ce bhikkhave dinne chande
tatth' eva pakkamati, aññassa dātabbo chando. chandahārako
ce bhikkhave dinne chande tatth' eva vibbhamati, kalam ka-
roti. . . ubhatovyañjanako paṭijānāti, aññassa dātabbo chando.
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando. chandahārako ce . . .
(comp. II. 22. 4) . . . chandahārakassa āpatti dukkaṭassa.
anujānāmi bhikkhave tadah' uposathe pārisuddhim dentena
chandam pi dātum santi saṅghassa karaṇīyan ti. ||3|| **23**||

tena kho pana samayena aññataram bhikkhum tadah' upo-
sathe nātakā gaṇhimsu. bhagavato etam attham ārocesum.
idha pana bhikkhave bhikkhum tadah' uposathe nātakā
gaṇhanti. te nātakā bhikkhūhi evam assu vacaniyā: iñgha
tumhe āyasmanto imam bhikkhum muhuttam muñcatha yā-
vāyam bhikkhu uposatham karotīti. ||1|| evam ce tam
labhetha, ice etam kusalam, no ce labhetha, te nātakā bhi-
kkhūhi evam assu vacaniyā: iñgha tumhe āyasmanto mu-
huttam ekamantam hotha yāvāyam bhikkhu pārisuddhim
detīti. evam ce tam labhetha, ice etam kusalam. no ce
labhetha, te nātakā bhikkhūhi evam assu vacaniyā: iñgha
tumhe āyasmanto imam bhikkhum muhuttam nissimam ne-
tha yāva saṅgho uposatham karotīti. evam ce tam labhetha,
ice etam kusalam, no ce labhetha, na tv eva vaggena saṅ-
ghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2||
idha pana bhikkhave bhikkhum tadah' uposathe rājāno
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacaniyā: iñgha . . . (comp. § 1. 2.) . . . na
tv eva vaggena saṅghena uposatho kātabbo. kareyya ce,
āpatti dukkaṭassā 'ti. ||3|| **24**||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, atthi saṃghassa karaṇīyaṃ ti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā: atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyaṃ ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutiṃ dātum. ||2|| evañ ca pana bhikkhave dātabbā: vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati. yadi saṃghassa pattakallaṃ, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ daḍeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammam na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammam kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ deti sareyya vā Gaggo . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānaṃ sareyya vā . . . saṃghakammam karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dinnā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammam karissati. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmi. ||4|| **25**||

tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā paññattam uposatho kātabbo 'ti, mayaṃ c' amhā cattāro janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham arocesum. anujānāmi bhikkhave catunnam pātimokkham uddisitum ti. ||1|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātam catunnam pātimokkham uddisitum, mayaṃ c' amhā tayo janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇnam pārisuddhiuposatham kātum. ||2|| evañ ca pana bhikkhave kātabbo: vyattena bhikkhunā paṭibālana te bhikkhū nāpetabbā: supantu me āyaamanto. ajj' uposatho pannaraso. yad' āyasmantānam pattakallam, mayam aññamaññam pārisuddhiuposatham kareyyāma 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhārethā 'ti. ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātam catunnam pātimokkham uddisitum, tiṇnam pārisuddhiuposatham kātum, mayaṃ c' amhā dve janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvinnam pārisuddhiuposatham kātum. ||5|| evañ ca pana bhikkhave kātabbo: therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo: parisuddho aham āvuso, parisuddho 'ti maṃ dhārehi, parisuddho aham āvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehi. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahe tvā thero bhikkhu evaṃ assa vacaniyo: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad aho si: bhagavatā anuññātāṃ catunnaṃ pātimokkhaṃ uddisitum, tiṇṇannaṃ pārisuddhi-uposathaṃ kātum, dvinnāṃ pārisuddhi-uposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. ||8|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatthānasālāya vā maṇḍape vā rukkhamaḷe vā, so deso sammajjitvā pāniyaṃ paribhojaniyaṃ upatthāpetvā āsannaṃ paññāpetvā padipaṃ katvā nisīditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhiṃ uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhiṭṭhātābbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā tili pātimokkhaṃ uddisitābbaṃ. uddiseyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā dvihi pārisuddhi-uposatho kātabbo. kareyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā ekena adhiṭṭhātābbaṃ. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||10|| **26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad aho si: bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu tadah' uposathe āpattiṃ āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhuṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisīditvā añjalim paggahe tvā evam assa vacaniyo: aham
 āvuso itthannāmaṃ āpattiṃ āpanno, tam paṭidesemi. tena
 vattabbo: passasīti. āma passāmi. āyatim samvareyyāsi-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā
 ekam bhikkhum upasamkamitvā ekamsam . . . evam assa
 vacaniyo: aham āvuso itthannāmāya āpattiyaṃ vematiko, yadā
 nibbematiko bhavissāmi, tadā tam āpattiṃ paṭikarissāmi
 vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva
 tappaccayaṃ uposathassa antarāyo kātabbo 'ti. ||2|| tena kho
 pana samayena chabbaggiyaṃ bhikkhū sabhāgaṃ āpattiṃ
 desenti. bhagavato etam attham ārocesum. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassa
 'ti. tena kho pana samayena chabbaggiyaṃ bhikkhū sa-
 bhāgaṃ āpattiṃ paṭigāhanti. bhagavato etam attham
 ārocesum. na bhikkhave sabhāgā āpatti paṭiggahe tabbā.
 yo paṭigāheyya, āpatti dukkaṭassa 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātimokkhe uddissamāne
 āpattiṃ sarati. atha kho tassa bhikkhuno etad aho: :
 bhagavatā paññattam na sapaṭtikena uposatho kātabbo 'ti,
 ahañ o' amhi āpattiṃ āpanno. katham nu kho mayā paṭi-
 pajjitabban ti. bhagavato etam attham ārocesum. idha
 pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiṃ
 sarati. tena bhikkhave bhikkhunā sāmantaṃ bhikkhu evam
 assa vacaniyo: aham āvuso itthannāmaṃ āpattiṃ āpanno,
 ito vuṭṭhahitvā tam āpattiṃ paṭikarissāmi vatvā uposatho
 kātabbo pātimokkham sotabbam, na tv eva tappaccayaṃ
 uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave
 bhikkhu pātimokkhe uddissamāne āpattiyaṃ vemati-
 ko hoti. tena bhikkhave bhikkhunā sāmantaṃ bhikkhu
 evam assa vacaniyo: aham āvuso itthannāmāya āpattiyaṃ
 vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattiṃ
 paṭikarissāmi vatvā uposatho kātabbo pātimokkham so-
 tabbam, na tv eva tappaccayaṃ uposathassa antarāyo kātabbo
 'ti. ||5|| tena kho pana samayena aññatarasmiṃ āvāse tadah'
 uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti.
 atha kho tesam bhikkhūnam etad aho: : bhagavatā pañña-
 ttam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṅgho sabhāgaṃ āpattiṃ āpanno. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṅgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsa sajjukam pāhetabbo gacchāvuso taṃ āpattiṃ paṭikaritvā āgaccha, mayam te santike āpattiṃ paṭikarissāma 'ti. ||6|| evañ ce taṃ labhetha, iec etaṃ kusalam, no ce labhetha, vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: suṇātu me bhante saṅgho. ayaṃ sabbo saṅgho sabhāgaṃ āpattiṃ āpanno. yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikam paśsisati, tadā tassa santike taṃ āpattiṃ paṭikarissatiti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṅgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: suṇātu me bhante saṅgho. ayaṃ sabbo saṅgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatiti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato saṅgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (=§ 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso taṃ āpattiṃ paṭikaritvā āgaccha, mayam te santike taṃ āpattiṃ paṭikarissāma 'ti. ||9|| tena kho pana samayena aññatarasmim āvāse sabbo saṅgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vīnāyadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucakko sikkhākāmo, taṃ enaṃ aññatara bhikkhu yena so bhikkhu ten' upasamkamī, upasamkamitvā taṃ bhikkhuṃ etad avoca: yo nu kho āvuso evañ c' evañ ca karoti, kiṃ nāma so āpattiṃ āpajjati. ||10|| so evaṃ āha: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ āha: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ

sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyaṃ vuṭṭhahā 'ti. || 11 || atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū etad avoca: yo kira āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikātum. bhagavato etaṃ atthaṃ ārocesum. || 12 || idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyaṃ nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto . . . sikkhākāmo, taṃ enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā taṃ bhikkhum evaṃ vadeti: yo nu kho āvuso evaṃ c' evaṃ ca karoti kim nāma so āpattiṃ āpajjatīti. || 13 || so evaṃ vadeti: yo kho āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ vadeti: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyaṃ vuṭṭhahā 'ti. || 14 || so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū evaṃ vadeti: yo kira āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattiṃ āpajjati, imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattiṃ paṭikareyyum, ice etaṃ kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmaṃ vacaniyaṃ 'ti. || 15 || 27 ||

Codanāvatthubhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposathaṃ akamsu pātimokkhaṃ uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etaṃ atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesaṃ sotabbaṃ, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesaṃ sotabbaṃ, uddesakānaṃ anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) ekaccāya vuṭṭhitāya parisāya . . . samasamā ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakaṃ niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi pana pātimokkhaṃ uddisittabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbaṃ, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. udditṭhaṃ sudditṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkaṭassa. || 3 ||

vaggāvaggasaññinopannarasakam niṭṭhitam. || 29 ||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākaṃ uposatho kātum na nu kho kappatiti vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. || 1 || idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. || 2 ||

vematikāpannarakakam niṭṭhitam. || 30 ||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākaṃ uposatho kātum, n' amhākaṃ na kappatiti kukkuccapakatā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. || 1 || idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. || 2 ||

kukkuccapakatāpannarakakam niṭṭhitam. || 31 ||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; instead of āpatti dukkaṭassa read āpatti thullaccayassa) . . . āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakaṃ niṭṭhitam. ||32||
pañcasattatikaṃ niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃhaṃ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃhaṃ okkantā'ti. te passanti aññe āvāsike bhikkhū antosiṃhaṃ okkamante. te passanti aññe āvāsike bhikkhū antosiṃhaṃ okkante. te suṇanti aññe āvāsikā bhikkhū antosiṃhaṃ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosiṃhaṃ okkantā'ti. āvāsikena āvāsikā ekasutapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||33||

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ cātuddaso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. ||3|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti,

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbā. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbā. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. || 4 || idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittaṃ āvāsikuddesaṃ supaññattaṃ mañcapīṭhaṃ bhisibimbhanāṃ pāṇīyaṃ paribhojanīyaṃ supatīṭṭhitaṃ parivenaṃ susammatthaṃ, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. || 5 || te vematikā na vicinanti, avicinitvā uposathaṃ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposathaṃ karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposathaṃ karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposathaṃ karonti, āpatti thullaccayassa. || 6 || idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittaṃ āvāsikuddesaṃ caṅkamantānaṃ padasaddaṃ sajjhāyasaddaṃ ukkāsitāsaddaṃ khipitasaddaṃ, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (= § 6) . . . āpatti thullaccayassa. || 7 || idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittaṃ āgantukuddesaṃ aññātakāṃ pattāṃ aññātakāṃ cīvaraṃ aññātakāṃ nisīdanaṃ pādānaṃ dhotāṃ udakanissekāṃ, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (= § 6) . . . āpatti thullaccayassa. || 8 || idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittaṃ āgantukuddesaṃ āgacchantānaṃ padasaddaṃ upāhanapappoṭhanasaddaṃ ukkāsitāsaddaṃ khipitasaddaṃ, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (= § 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsamvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabhanti, samānasamvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposathaṃ karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposathaṃ karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabhanti, nānāsamvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposathaṃ karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsamvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34** ||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra saṃghena annatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra saṃghena aññatra antarāyā. ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. ||5|| **35**||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkham uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimo-kkham uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyaṃ adassano ukkhittakassa nisinnaparisāya pātimo-kkham uddisitabbaṃ. yo uddiseyya, yathādhammo kāretabbo. na āpattiyaṃ appaṭi-kamme ukkhittakassa nisinnaparisāya, na pāpikāya ditthiyaṃ appaṭinissagge ukkhittakassa nisinnaparisāya pātimo-kkham uddisitabbaṃ. yo uddiseyya, yathādhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pātimo-kkham uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. na theyyasaṃvāsakassa

— la — na titthiyapakkantakassa, na tīracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdāsakassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisiṇṇaparīsāya pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. || 3 || na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parīsāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra saṃghasāmaggiyā 'ti. || 4 || **36** ||
uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

- imasmīṃ khandhake vātthu chaasīti. tassa uddānaṃ :
titthiyā Bimbisāro ca, sannipatanti tuṇhikā,
dhammaṃ, raho, pātimokkhaṃ, devasikā, tadā sakiṃ, |
yathāparīsāya, saṃaggaṃ, sāmaggī, Maddakucchi ca,
sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca, |
navā, Rājagahe c' eva, sīmā avippavāsanaṃ,
saṃmanne paṭhamāṃ sīmāṃ pacchā sīmāṃ samūhane, |
asammatā gāmasīmā, nadiyā samudde sare
udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca, |
kati, kammāni, uddeso, suvarā, asati pi ca,
5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanā, |
codanā, kate okāse, adhamma-paṭikkosanaṃ,
catupāṇicaparā, āvi, sañcecca, ce pi vāyame, |
sagahaṭṭhā, anajjhīṭṭhā, Codanamhi, na jānanti,
sambahulā na jānanti, sajjukā, na ca gacchare, |
katimī, kīvatikā, dūre ārocetūṇ ca, na ssari,
uklāpaṃ, āsanaṃ, padipo, disā, añño bahussuto, |
sajjukā, vassuposatho, suddhikammañ ca, ātākā,
Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari, |
sabbo saṃgho, vematiko, na jānanti, bahussuto,
10 bahū, samasamā, thokā, parīsāya avuṭṭhitāya ca, |
ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
kappat' evā 'ti kukkucā, jānaṃ, passaṃ, supanti ca, |
āvāsikena āgantu, catupannaraso puna,
pāṭipado pannaraso, līṅgasamvāsakā ubho, |
pārivāsānuposatho, aññatra saṃghasāmaggiyā.
ete vibhattā uddānā vātthuvibhūtakāraṇā ti.

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Vesālvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikam caranti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhenta bahū khuddake pāṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhenta bahū khuddake pāṇe saṃghātaṃ āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṭṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnaṃ etad ahoṣi: kadā nu kho vassam upagantabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesum. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsatatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||

tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam caranti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyam jīvam viheṭhantā bahū khuddake pāṇe saṃghātam āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti saṃkāpayissanti, ime pana samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyam jīvam viheṭhantā bahū khuddake pāṇe saṃghātam āpādentā 'ti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam carissantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikatham katvā bhikkhū āmantesi: na bhikkhave vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā. yo pakkameyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena chabbaggiyā bhikkhū na icchanti vassam upagantum. bhagavato etam attham ārocesum. na bhikkhave vassam na upagantabbam. yo na upagaccheyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañcecca āvāsam atikkamanti. bhagavato etam attham ārocesum. na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañcecca āvāso atikkamitabbo. yo atikkameyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena rājā Māgadho Seniyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyā āgame juphe vassam upagaccheyyun ti. bhagavato etam attham ārocesum: anujānāmi bhikkhave rājūnam anuvattitun ti. ||3||4||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
 yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cāri-
 kaṃ caramāno yena Sāvattī tad avasari. tatra sudam̐ bha-
 gavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa
 ārame. tena kho pana samayena Kosalesu janapadesu
 Udenena upāsakena saṃghaṃ uddissa viharo kārāpito
 hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, āgacchantu
 bhaddantā, icchāmi dānañ ca dātum̐ dhammañ ca sotum̐ bhi-
 kkhū ca passitum̐ ti. ||1|| bhikkhū evaṃ āhaṃsu: bhaga-
 vatā āvuso paññattaṃ na vassaṃ upagantvā purimaṃ vā
 temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkami-
 tabbā 'ti. āgacchanta Udeno upāsako yāva bhikkhū vassaṃ
 vassanti, vassaṃ vutthā gamissanti. sace pan' assa accāyikaṃ
 karaṇīyaṃ, tatth' eva āvāsikānaṃ bhikkhūnaṃ santike viha-
 raṃ patitthāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati
 vipāceti: kathaṃ hi nāma bhaddantā mayā pahite na āga-
 cchissanti, ahaṃ hi dāyako kārako saṃghupaṭṭhāko 'ti. asso-
 sum̐ kho bhikkhū Udenassa upāsakassa ujjhāyantassa khi-
 yantassa vipācentassa. atha kho te bhikkhū bhagavato etam
 atthaṃ ārocesum̐. ||3|| atha kho bhagavā etasmim̐ nidāne
 dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhi-
 kkhave sattannaṃ sattāhakaṃ karaṇīyena pahite gantum̐, na
 tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sā-
 maṇerassa sāmaṇeriya upāsakassa upāsikāya. anujānāmi
 bhikkhavesi imesaṃ sattannaṃ sattāhakaṃ karaṇīyena pahite gan-
 tum̐, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||4||
 idha pana bhikkhavesi upāsakena saṃghaṃ uddissa viharo
 kārāpito hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya,
 āgacchantu bhaddantā, icchāmi dānañ ca dātum̐ dhammañ ca
 sotum̐ bhikkhū ca passitum̐ ti, gantabbam̐ bhikkhavesi sattāha-
 karaṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo
 kātabbo. ||5|| idha pana bhikkhavesi upāsakena saṃghaṃ
 uddissa adḍhayogo kārāpito hoti, pāsādo kārāpito hoti, hammi-
 yaṃ kārāpitaṃ h., guhā kārāpitā h., pariveṇaṃ kārāpitaṃ
 h., kottāhako kārāpito h., upaṭṭhānasālā kārāpitā h., aggisālā
 kārāpitā h., kappiyakutī kārāpitā h., vaccekutī kārāpitā h.,
 caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno
 kārāpito h., udapānasālā kārāpitā h., jantāgharaṃ kārāpi-

taṃ h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmavattthūṃ kārāpitam hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbaṃ bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekaṃ bhikkhum uddissa vihāro kārāpito h., aḍḍhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāhaṃ sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekaṃ sikkhamānaṃ uddissa — la — sambahule sāmānere uddissa — la — ekaṃ sāmāneram uddissa — la — sambahulā sāmāneriyo uddissa — la — ekaṃ sāmānerim uddissa vihāro kārāpito hoti, aḍḍhayogo k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmavattthūṃ k. hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbaṃ bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanaṃ kārāpitam hoti — la — sayanigharaṃ k. h., uddosito k. h., atṭo k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., rasavati k. h., vaccaṇṇaṃ k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharaṃ k. h., jantāgharasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmavattthūṃ k. h., puttassa vā vāreyyaṃ hoti, dhītuya vā vāreyyaṃ hoti, gilāno vā hoti, abhiññātaṃ vā suttantaṃ bhapaṇati. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, āgacchantu bhaddantā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ su-

ttanto palujjatitī. aññataraṃ vā paṇ' assa kiccaṃ hoti karaṇīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, āgacchanta bhaddanta, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbhaṃ bhikkhave sattāha-karaṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa vihāro kārāpito hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, āgacchanta ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbhaṃ bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa aḍḍhayaḍḍha kārāpito . . . (= § 6) . . . āramavatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ . . . (= § 10) . . . sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekaṃ bhikkhuṃ uddissa — la — bhikkhunisaṃghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhuniṃ uddissa — la — sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa, sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerīṃ uddissa — la — attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ kārāpitaṃ hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātaṃ vā suttantaṃ bhāṇati. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, āgacchanta ayyā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ suttanto palujjatitī. aññataraṃ vā paṇ' assa kiccaṃ hoti karaṇīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, āgacchanta ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbhaṃ bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṃghaṃ uddissa, bhikkhuniyā saṃghaṃ uddissa, sikkhamānāya saṃghaṃ uddissa, sāmaṇerena saṃghaṃ uddissa, sāmaṇeriyā saṃghaṃ uddissa, sambahule bhikkhū uddissa, ekaṃ bhikkhuṃ uddissa, bhikkhunisaṃghaṃ uddissa, sambahulā bhikkhuniyo uddissa, ekaṃ bhikkhuniṃ uddissa, sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa,

sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṃya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etaṃ attham ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakaraṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakaraṇiyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṃya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupatthākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṃya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāṣepessāmi vā dhammakatham vāssa karissāmi. sattāham sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucam uppannam hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṃya, kukkucam me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssa karissāmi. sattāham sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigatam uppannam hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeyya, diṭṭhigataṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi garudhammaṃ ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, parivāsadānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave bhikkhu mūlāya paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mūlāya paṭikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, mūlāya paṭikassanaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave bhikkhu mānattāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mānattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhānāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave bhikkhussa saṃgho kammaṃ kattukāmo hoti tajanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kin ti

nu kho saṅgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||10|| kataṃ vā paṇ'ussa hoti saṅghena kammaṃ tājjanīyaṃ vā . . . ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, saṅgho me kammaṃ akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave bhikkhuni gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkuceaṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, kukkuceaṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkuceaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhigataṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, diṭṭhigataṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||15|| idha pana bhikkhave bhikkhuni garudhammaṃ ajjhāpannā hoti mānattārahā. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, ahaṃ hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo katabbo. ||16|| idha pana bhikkhave bhikkhuni mūlāya paṭikassanārahā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mūlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mūlāya paṭikassanaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo katabbo. ||17|| idha pana bhikkhave bhikkhuni abbhānārahā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo katabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammaṃ na kareyya labukāya vā parināmeyyā 'ti. sattāhaṃ sannivaṭṭo katabbo. ||19|| kataṃ vā paṇ' assā hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepaniyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho sammavatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo katabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo katabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkucecam uppannam hoti, sikkhamānāya diṭṭhigatam uppannam hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnam santike dūtam paṇeyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmi. sattāham sannivaṭṭo katabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāma hoti. sā ce bhikkhūnam santike dūtam paṇeyya, aham hi upasampajjitukāma, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāveśsāmi vā, gaṇapūrako vā bhavissāmi. sattāham sannivaṭṭo katabbo. ||23|| idha pana bhikkhave sāmaṇero gilāno hoti. so ce bhikkhūnam santike dūtam paṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupatṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatṭhahissāmi vā 'ti. sattāham sannivaṭṭo katabbo. ||24|| idha pana bhikkhave sāmaṇerassa anabhirati uppannā hoti — la — sāmaṇerassa kukkucecam uppannam hoti, sāmaṇerassa diṭṭhigatam uppannam hoti, sāmaṇero vassam pucchitukāmo hoti, so ce bhikkhūnam santike dūtam paṇeyya, aham hi vassam pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo katabbo. ||25|| idha pana bhikkhave sāmaṇero upasampajjitukāmo hoti. so ce bhikkhūnam santike dūtam paṇeyya, aham hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāveśsāmi vā, gaṇapūrako vā bhavissāmi. sattāham sannivaṭṭo katabbo. ||26|| idha pana bhikkhave sāmaṇeri gilānā hoti. sā ce bhikkhūnam santike dūtam paṇeyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan

ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabbhattaṃ vā pariyesissāmi, gilānupatthāka-bhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||27|| idha pana bhikkhave sāmaṇeriyā anabhirati uppannā hoti — la — sāmaṇeriyā kukkuccaṃ uppannaṃ hoti, sāmaṇeriyā dīṭṭhigataṃ uppannaṃ hoti, sāmaṇeri vassaṃ pucchitukāmā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi vassaṃ pucchitukāmā, āgacchanta ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||28|| idha pana bhikkhave sāmaṇeri sikkhaṃ samādiyitukāmā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi sikkhaṃ samādiyitukāmā, āgacchanta ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādanāṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||29|| **6**

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtaṃ pāhesi, ahaṃ hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite, pañcannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite, ayaṃ ca me mātā gilānā sā ca anupāsikā. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesum. ||1|| anujānāmi bhikkhave sattannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerussa sāmaṇeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sā ce puttassa santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbaṃ . . . (= III. 6. 2) . . . sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbaṃ . . . (=III. 6. 2) . . . sattaḥaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbaṃ bhikkhave sattaḥakaraṇiyeṇa pahite, na tv eva appahite. sattaḥaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave bhikkhussa bhagini gilānā hoti. sā ce bhātuno santike dūtaṃ paṇeṇya, ahaṃ hi gilānā, āgacchatu . . . (§ 5) . . . sattaḥaṃ sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave bhikkhussa ñātako gilāno hoti. so ce bhikkhussa santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbaṃ bhikkhave sattaḥakaraṇiyeṇa pahite, na tv eva appahite. sattaḥaṃ sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattaḥakaraṇiyeṇa pahite, na tv eva appahite. sattaḥaṃ sannivaṭṭo kātabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa viháro udriyati. aññatarena upāsakena araṇṇe bhaṇḍaṃ chedāpitaṃ hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantā taṃ bhaṇḍaṃ avahareyyuṃ, dajjāhaṃ taṃ bhaṇḍaṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghakaraṇiyeṇa gantuṃ. sattaḥaṃ sannivaṭṭo kātabbo 'ti. ||1||8||

vassāvāsabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāso vassupagatā bhikkhū vāḷehi ubbāḷhā honti, gaṇhimsu pi paripātimsu pi. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū vāḷehi ubbāḷhā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbaṃ. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbāḷhā honti, ḍasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanānaṃ agginā daḍḍhaṃ hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo udakena vulho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanānaṃ udakena vulhaṃ hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānaṃ bhikkhūnaṃ gāmo corehi vutthāsi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhiṃsu lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. es' eva antarāyo 'ti pakkamitabbhaṃ. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, na labhanti sappāyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpaṃ upaṭṭhākaṃ. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatam bhikkhum itthi nimanteti: ehi bhante hiraññaṃ vā te demī, suvaṇṇaṃ vā te demī, khettaṃ vā t. d., vatthum vā t. d., gāvaṃ vā t. d., gāvaṃ vā t. d., dāsaṃ vā t. d., dāsiṃ vā t. d., dhītaraṃ vā t. d. bhariyatthāya, ahaṃ vā te bhariyā homi, aññaṃ vā te bhariyaṃ ānemi. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatam bhikkhum vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, ñātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññaṃ vā te dema . . . dhītaraṃ vā te dema bhariyatthāya, aññaṃ vā te bhariyaṃ ānessāma 'ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikaṃ nidhiṃ passa-ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassa-cchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evaṃ hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhībhūte saṃgho bhijjiti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu supāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu supāti: amukasmīṃ kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasmantānaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacanaṃ sussūsi-santi sotaṃ odahissantīti, pakkamitabbam. anāpatti vassa-cchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu supāti: amukasmīṃ kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū mittā, ty āhaṃ vakkhāmi : garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginiṇaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacanaṃ sussaṇṇissanti soṭaṃ odahissantīti, pakkamitabbāṃ. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsaṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmim kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmim kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsaṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassaṃ

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vaje vassam upagantun ti. vajo vutthāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vajo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakattḥāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave satthe vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakattḥāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhasusire vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭṭabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhaviṭṭabhiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadbhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti uphena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavaḍḍhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakuṭikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cāṭiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi tittihīyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave cāṭiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvattihīyā saṃghena katicā katā hoti antarā vassaṃ na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjam yāci. bhikkhū evaṃ āhaṃsu: saṃghena kho āvuso katicā katā antarā vassaṃ na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā pabbājessanti. atha kho te bhikkhū vassaṃ vutthā Visākhāya Migāramātuyā nattāraṃ etaḍ avocum: ehi dāni āvuso pabbājāhiti. so evaṃ āha: sac' āhaṃ bhante pabbajito assaṃ, abhirameyyāṃ' āhaṃ, na dān' āhaṃ bhante pabbajissāmi. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassaṃ pabbājetabban ti, kum kalam dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. na bhikkhave evarūpā katikā katabbā antarā vassaṃ na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gacchanto addasa antarā magge dve āvāse bahucivarake, tassa etaḍ ahosi: yaṃ nūnāhaṃ imesu dvisu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahu cīvaraṃ uppajjissatīti. so tesu dvisu āvāsesu vassaṃ vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyo Upanando Sakyaputto aṃhākaṃ vassāvāsaṃ paṭisunivā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma

Ayasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa
 vassāvāsam paṭisunītvā viṣaṃvādessati. nanu bhagavatā ane-
 kapariyāyena musāvādo garahito, musāvādā veramaṇi pasa-
 tthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam atthaṃ
 ārocesum. atha kho bhagavā etasmim nidāne bhikkhusam-
 ghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ
 paṭipucehi: saccam kira tvam Upananda rañño Pasenadissa
 Kosalassa vassāvāsam paṭisunītvā viṣaṃvādessati. saccam
 bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvam
 moghapurisa rañño Pasenadissa Kosalassa vassāvāsam paṭi-
 sunītvā viṣaṃvādessasi. nanu mayā moghapurisa anekapari-
 yāyena musāvādo garahito musāvādā veramaṇi pasatthā. n'
 etam moghapurisa appasannānaṃ vā pasādāya — la — viga-
 rahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha
 pana bhikkhave bhikkhuno vassāvāso paṭisento hoti
 purimikāyā. so taṃ āvāsam gacchanto passati antarā
 magge dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnā-
 haṃ imesu dvisu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ
 civaṃ upapajjissatīti. so tesu dvisu āvāsesu vassaṃ vasati.
 tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭi-
 ssave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhi-
 kkhunā vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsam
 gacchanto bahiddhā uposathaṃ karoti, paṭipadena vihāraṃ
 upeti senāsaṇaṃ paññāpeti pāniyaṃ paribhojaniyaṃ upatthā-
 peti pariveṇaṃ sammajjati, so tadah' eva akaraṇiyo pakkamati.
 tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissa-
 ve ca āpatti dukkaṭassa. idha pana . . . (= § 5) . . . so tadah' eva
 sakaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimi-
 kā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha
 pana . . . so dvihatthaṃ vasitvā akaraṇiyo pakkamati. tassa
 bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca
 āpatti dukkaṭassa. idha pana . . . so dvihatthaṃ vasitvā sakara-
 ṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na
 paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvi-
 hatthaṃ vasitvā sattāhakaraniyena pakkamati. so taṃ sattā-
 haṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno puri-
 mikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha
 pana . . . so dvihatthaṃ vasitvā sattāhakaraniyena pakka-

mati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāham anāgatāya pavāraṇāya sakaraṇiyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposatham karoti, pāṭipadena vihāram upeti senāsanam paññāpeti pāṇiyam paribhojaniyam upatthāpeti pariveṇam sammajjati. so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇiyo pakkamati — la — so dvīhatīham vasitvā akaraṇiyo pakkamati — la — so dvīhatīham vasitvā sakaraṇiyo pakkamati — la — so dvīhatīham vasitvā sattāhakarāṇiyeṇa pakkamati. so tam sattāham bahiddhā vītināmeti, tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatīham vasitvā sattāhakarāṇiyeṇa pakkamati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposatham karoti, pāṭipadena vihāram upeti senāsanam paññāpeti pāṇiyam paribhojaniyam upatthāpeti pariveṇam sammajjati. so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . *(the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā)* . . . paṭissave ca anāpatti. ||11|| **14**

vassupanāyikakkhandhako tatiyo.

tassa uddānam :

upagantum, kadā c' eva, kati, antarā vassa ca,
na iochanti ca, sañcicca, ukkaḍḍhitum, upāsako,

gilāno, mātā ca, pitā, bhātā ca, atha ñātako,
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,
 corā c' eva, pisācā ca, dadḍho, tadubhayena ca,
 vulho dakena, vuṭṭhāsi, bahutarā ca, dāyakā,
 lūkhapaṇītasappāya-bhesajj'-upaṭṭhakena ca,
 itthi, vesī, kumārī ca, paṇḍako, ñātakena ca,
 rājā, corā, dhuttā, nidhi, bheda, aṭṭhavidhena ca,
 5 vajā, satthā ca, nāvā ca, susire, viṭabbhāya ca,
 ajjhokāse vassāvāso, asenāsanakena ca,
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,
 katikā, paṭisunivā, bahiddhā ca uposathā,
 purimikā, pacchimikā, yathānayaena yojaye,
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,
 dvīhatihā ca puna, sattāhakarāṇīyena ca,
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimaggam nisāmaye 'ti,
 imamhi khandhake vatthu dvepaṇṇāsa.

MAHĀVAGGA.

IV.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassaṃ upagacchimsu. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: kena nu kho mayaṃ upāyena samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: sace kho mayaṃ aññamaññaṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanaṃ paññāpeyya, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipeyya, avakkārapātiṃ dhovitvā upatṭhāpeyya, pāniyaṃ paribhojanīyaṃ upatṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sace ākaṅkheyya, bhuñjeyya, no ce ākaṅkheyya, appaharite vā chaddheyya appānake vā uḍake opilāpeyya, so āsanaṃ uddhareyya, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ paṭisāmeyya, avakkārapātiṃ dhovitvā paṭisāmeyya, pāniyaṃ paribhojanīyaṃ paṭisāmeyya, bhattaggaṃ sammajjeyya, ||3|| yo passeyya pāniyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ, so upatṭhāpeyya, sac' assa avisayhaṃ hatthavikārena, dutiyaṃ āmantetvā hatthavilānghakena upatṭhāpeyya, na tv eva tappaccayā vācaṃ bhindeyya, evaṃ kho mayaṃ samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññaṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanaṃ paññāpeti, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipati, avakkārapātiṃ dhovitvā upatṭhāpeti, pāniyaṃ paribhojanīyaṃ upa-

tthāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace
 hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati,
 appaharite vā chaddeti appānake vā uduke opilāpeti, so āsa-
 nam uddharati pādodakam pādapiṭham pādakathalikam paṭi-
 sāmēti, avakkārapātiṃ dhovitvā paṭisāmēti, pāniyam pari-
 bhojaniyam paṭisāmēti, bhattaggaṃ sammajjati. ||6|| yo
 passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccagha-
 ṭam vā rittam tuccham, so upatthāpeti. sac' assa hoti avi-
 sayham hatthavikārena, dutiyam āmantetvā hatthavilāṅgha-
 kena upatthāpeti, na tv eva tappaccayā vacam bhindati. ||7||
 ācinṇam kho pan' etaṃ vassam vutthānam bhikkhūnam bha-
 gavantaṃ dassanāya upasaṃkamitum. atha kho te bhikkhū
 vassam vutthā temāsaccayena senāsanaṃ saṃsāmētvā pattaci-
 varam ādāya yena Sāvattī tena pakkamimsu, anupubbena
 yena Sāvattī Jetavanam Anāthapiṇḍikassa ārāmo, yena
 bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ
 abhivādetvā ekamantaṃ nisīdīmsu. ācinṇam kho pan'
 etaṃ buddhānam bhagavantaṃ āgantukehi bhikkhūhi
 saddhiṃ paṭisammoditum. ||8|| atha kho bhagavā te bhī-
 kkhū etad avoca: kacci bhikkhave khamaniyam, kacci yā-
 paniyam, kacci samaggā sammodamānā avivadamānā phāsū-
 kam vassam vasittha na ca piṇḍakena kilamitthā 'ti. kha-
 maniyam bhagavā, yāpaniyam bhagavā, samaggā ca mayam
 bhante sammodamānā avivadamānā phāsūkam vassam va-
 simhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathā-
 gatā pucchanti, jānantāpi na pucchanti, kālam viditvā pu-
 cchanti, kalam viditvā nā pucchanti, atthasaṃhitam tathāgatā
 pucchanti no anattasaṃhitam, anattasaṃhite setuḥhato
 tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū
 paṭipucchanti, dhammaṃ vā desessāma, sāvākānam vā si-
 kkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā te bhikkhū
 etad avoca: yathākatham pana tumhe bhikkhave samaggā
 sammodamānā avivadamānā phāsūkam vassam vasittha na ca
 piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sam-
 bahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu añña-
 tarasmīṃ āvāse vassam upagacchimbhā, tesam no bhante
 sambhākam etad ahoṣi: kena nu kho mayam upāyena samaggā
 sammodamānā avivadamānā phāsūkam vassam vaseyyāma na

ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad uhoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamaṇā phāsukaṃ vassaṃ vasseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimbā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamaṇā phāsukaṃ vassaṃ vassimhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: sphāsuṇ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusamvāsaṇ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, eka-kasamvāsaṇ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pamattasamvāsaṇ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. katham hi nāma ime bhikkhave moghapurisā mūgabbataṃ tiṭṭhiyasamādanam samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānam vā pasādāya. vīgarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ tiṭṭhiyasamādanam samādiyitabbam. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassaṃ vutthānam bhikkhūnam tihi ṭhānehi pavāretum dīṭṭhena vā sutena vā parisāṅkāya vā. sā vo bhavissati aññamaññānulomata āpattivutthānatā vinayapurekkhārata. || 13 || evaṃ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā evam assa vacanīyo: saṃgham āvuso pavāremi dīṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃgham pavāremi dīṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmiti. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā evam assa vacanīyo: saṃgham bhante pavāremi

ditthena vā . . . dutiyam pi . . . tatiyam pi . . . passanto
paṭikarissāmi. ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-
su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu
acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti
vipācanti: kathaṃ hi nāma chabbaggiyā bhikkhū thesesu
bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu
acchissantīti. atha kho te bhikkhū bhagavato etam atthaṃ
ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū
thesesu . . . acchantīti. saccaṃ bhagavā. vigarahi bu-
ddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurissā
thesesu . . . acchissantī. n' etam bhikkhave appasannānaṃ
vā pasādaya. vigarahitvā dhammikaṃ katra bhikkhū
āmantesi: na bhikkhave thesesu bhikkhūsu ukkuṭikaṃ ni-
sinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya,
āpatti dukkaṭassa. anujānāmi bhikkhave sabbehi' eva
ukkuṭikaṃ nisinnehi pavāretuṃ ti. ||1|| tena kho
pana samayena aññataro therō jarādubbalo yāva sabbe pavā-
rentīti ukkuṭikaṃ nisinno āgamayamāno mucchito papati.
bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave
tadantaraṃ ukkuṭikaṃ nisīdituṃ yāva pavāreti, pavāretvā
āsane nisīdituṃ ti. ||2||2||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pavāraṇā
'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave
pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave
dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi:
kati nu kho pavāraṇakammānīti. bhagavato etam
atthaṃ ārocesuṃ. cattār' imāni bhikkhave pavāraṇakammā-
ni, adhammena vaggam pavāraṇakammam . . . (= II. 14.
2, 3. *Read pavāraṇakammam instead of uposathakammam*)
. . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū
āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti.
evaṃ vutte aññataro bhikkhu bhagavantaṃ etad avoca:
atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi
bhikkhave gilānena bhikkhunā pavāraṇam dātuṃ. evañ
ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekaṃ

bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisiditvā añjaliṃ paggaheṭvā evam assa vacanīyo : pavāraṇaṃ dammi, pavāraṇaṃ me hara, mam' atthāya pavārehitī. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piñhena vā saṃghamaññhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam gilānaṃ ṭhānā cāvessāma, ābādho vā abhivaḍḍhissati kalamkiriyā vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇaṃ dentena chandam pi dātuṃ santi saṃghassa karaṇīyan ti. ||5||3||

tena kho pana samayena aññataraṃ bhikkhum tadahu pavāraṇāya ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ arocesum. idha pana bhikkhave bhikkhum tadahu pavāraṇāya ñātakā gaṇhanti. te ñātakā bhikkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhum muhuttaṃ muñcatha yāvāyaṃ bhikkhu pavāretīti. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pavāraṇaṃ detīti, evaṃ ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhum muhuttaṃ nissīmaṃ netha yāva saṃgho pavāretīti. evaṃ ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-

hanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabban. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam saṃghena pavāretabban ti, mayaṃ c' amhā pañca janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam saṃghe pavāretun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññattam pañcannam saṃghe pavāretum, mayaṃ c' amhā cattāro janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catunnam aññamaññam pavāretum. ||2|| evaṃ ca pana bhikkhave pavāretabban: vyattena bhikkhunā paṭibaleṇa te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyamā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nīdītvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: aham āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nīdītvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: aham bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññattam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, mayaṃ c' amhā tayo janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇṇannam aññamaññam pavāretum. evaṃ ca pana bhikkhave pavāretabban. vyattena . . . (= § 3)

. . . paṭikarissāmi. ||4|| tena kho pana samayena aññatarasmīṃ āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātaṃ pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, mayaṃ c' ambā dve janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvinnam aññamaññam pavāretum. ||5|| evaṃ ca pana bhikkhave pavāretabban. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkaṭikam nisīditvā añjaliṃ paggaheṭvā navo bhikkhu evam assa vacaniyo: aham āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisankāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsam . . . paggaheṭvā thero bhikkhu evam assa vacaniyo: aham bhante āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||6|| tena kho pana samayena aññatarasmīṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā anuññātaṃ pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahaṃ c' amhi ekako. katham nu kho mayā pavāretabban ti. bhagavato etam attham ārocesum. ||7|| idha pana bhikkhave aññatarasmīṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yuttha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamaṇḍale vā, sa deso sammujjivā pāniyam paribhojanīyam upatṭhāpetvā āsanam paññāpetvā padīpaṃ katvā nisīditabban. sace aññe bhikkhū āgacchanti, tehi saddhīm pavāretabban, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātubban. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇam āharitvā catūhi saṃghe pavāretabban. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇam āharitvā tihi aññamaññam pavāretabban. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyūṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||9||5||

tena kho pana samsyena aññataro bhikkhu tadahu pavāraṇāya āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na sāpattikena pavāretabbam ti, ahañ c' amhi āpattiṃ āpanno. katham nu kho mayā paṭipajjitabbam ti. bhagavato etam attham ārocesum. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya *instead of* tadah' uposathe) . . . paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavārayamāno āpattiṃ sarati. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na sāpattikena pavāretabbam ti, ahañ c' amhi āpattiṃ āpanno. katham nu kho mayā paṭipajjitabbam ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattiṃ sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacaniyo: aham āvuso itthannāmaṃ āpattiṃ āpanno, ito vuttahitvā tam āpattiṃ paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||3||6||
paṭhamabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||
 anāpattipannarasukam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avutṭhitāya parisāya — la — ekaccāya vutṭhitāya parisāya — la — sabbāya vutṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāra-
nāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā
atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā
'ti. te kappati nu kho amhākaṃ pavāretum na nu kho
kappatīti vematikā pavārenti. tehi pavāriyamāne ath'
aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhi-
kkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ āpatti
dukkatassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . .
tesam santike pavāretabbam, pavāritānaṃ āpatti dukka-
ṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāra-
nāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā
atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā
'ti. te kappat' eva amhākaṃ pavāretum, n' amhākaṃ na
kappatīti kukkucapakatā pavārenti. tehi pavāriya-
māne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā.
tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ
āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3)
. . . tesam santike pavāretabbam, pavāritānaṃ āpatti dukka-
ṭassa. ||2||

kukkucapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

raṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā utirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ apatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read* āpatti thullaccayassa *instead of* āpatti dukkaṭassa; *in the case of* āgacchanti samasamā *read* pavāritā supavāritā, avasesehi pavāretabbam) . . . tesam santi ke pavāretabbam, pavāritānaṃ āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā utirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃmaṃ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃmaṃ okkantā 'ti. te passanti aññe āvāsike bhikkhū antosiṃmaṃ okkamante. te passanti aññe āvāsike bhikkhū antosiṃmaṃ okkante. te suṇanti aññe āvāsikā bhikkhū antosiṃmaṃ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosiṃmaṃ okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattatī tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātudda-so hoti, āgantukānaṃ pannaraso . . . (= II. 32. 1-33. 5. *Read* pavāretabbam, pavārenti, tadahu pavāraṇāya *instead of* uposatho kātabbo, uposatham karonti, tadah' uposathe) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyā nisinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antīma vatthum ajjhāpannakassa nisinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukka-

tassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathāddhammo kāretabbo. na āpattiyā appaṭikamme ukkhittakassa, na pāpikāya dīṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathāddhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na tīthiyapaḥkantaḥkassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunnidūsaḥkassa, na saṃghabhedakassa, na lohittuppadakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avuṭṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyā 'ti. ||4|| **14** ||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya savarabhayakam ahoṣi. bhikkhū nāsakkhimsu tevācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ddevācikaṃ pavāretum ti. bāḥhataram savarabhayakam ahoṣi. bhikkhū nāsakkhimsu ddevācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekavācikaṃ pavāretum ti. bāḥhataram savarabhayakam ahoṣi. bhikkhū nāsakkhimsu ekavācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave samānavassikaṃ pavāretum ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. atha kho tesam bhikkhūnam etad ahoṣi: manussehi dānam dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhūnā paṭibalena saṃgho āpetabbo: supātu me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ bhaṇantehi suttantikehi suttantaṃ saṃgāyantehi vinayadharehi vinayaṃ vinicchinantehi dhammakathikehi dhammaṃ sākaecchantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyatтена bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṃ ca anovassikaṃ mahā ca meghe uggato. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ meghe pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyatтена bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vāḷant. h., sīrimsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-

macariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. ayaṃ brahmacariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sāpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sāpattikena pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave yo sāpattiko pavāreti, tassa okāsaṃ kārāpetvā āpattiyā codetun ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsaṃ kārāpiyamānā na icchanti okāsaṃ kātum. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetum. evañ ca pana bhikkhave ṭhapetabbā. tadahu pavāraṇāya cātuddase vā pañnarase vā tasmīṃ puggale sammukhībhūte saṃghamajjhe udāharitabbam: suṇātu me bhante saṃgho. itthanāmo puggalo sāpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmīṃ sammukhībhūte pavāretabban ti ṭhapitā hoti pavāraṇā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū pavāraṇaṃ ṭhapenti ti paṭigace' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmīṃ akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmīṃ akāraṇe pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. ||3|| evañ kho bhikkhave ṭhapitā hoti pavāraṇā, evañ atṭhapitā. kathaṃ ca bhikkhave atṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhapeti, atṭhapitā hoti pavāraṇā. dhevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhapeti,

atthapitā hoti pavāraṇā. evaṃ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave tthapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoṣitāya pavāraṇaṃ tthapeti, tthapitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya apariyoṣitāya pavāraṇaṃ tthapeti, tthapitā hoti pavāraṇā. evaṃ kho bhikkhave tthapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparisuddhakāyasamācāro aparisuddhavaśisamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññijyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbam. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparisuddhavaśisamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññijyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhavaśisamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññijyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhavaśisamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyuññijyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhavaśisamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyuññijyamāno anuyogaṃ dātun ti, so evaṃ assa vacaniyo : yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ tthapesi, kimhi naṃ tthapesi, silavipattiyaṃ tthapesi, ācāravipattiyaṃ tthapesi,

diṭṭhivipattiyaṃ ṭhapesīti. ||10|| so ce evaṃ vadeyya: si-
 lavipattiyaṃ ṭhapemi, ācāravip. ṭh., diṭṭhivip. ṭhapemīti,
 so evaṃ assa vacaniyo: jānāti pañāyasmā silavipattiṃ,
 jānāti ācāravipattiṃ, jānāti diṭṭhivipattiṃ ti. so ce evaṃ
 vadeyya: jānāmi kho ahaṃ āvuso silavipattiṃ, jānāmi ācā-
 ravipattiṃ, jānāmi diṭṭhivipattiṃ ti, so evaṃ assa vacani-
 yo: katamā pañāvuso silavipatti, katamā ācāravipatti, katamā
 diṭṭhivipattiṃ. ||11|| so ce evaṃ vadeyya: cattāri ca pārāji-
 kāni terasa saṃghādisesaṃ ayaṃ silavipatti, thullaccayaṃ pā-
 cittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāra-
 vipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayaṃ diṭṭhivipattiṃ,
 so evaṃ assa vacaniyo: yaṃ kho tvam āvuso imassa bhik-
 kkhuno pavāraṇaṃ ṭhapesi, diṭṭhena ṭhapesi, sutena ṭhapesi,
 parisāṅkāya ṭhapesīti. ||12|| so ce evaṃ vadeyya: diṭṭhena vā
 ṭhapemi, sutena vā ṭhapemi, parisāṅkāya vā ṭhapemīti, so
 evaṃ assa vacaniyo: yaṃ kho tvam āvuso imassa bhikkhu-
 no diṭṭhena pavāraṇaṃ ṭhapesi, kiṃ te diṭṭhaṃ, kinti te
 diṭṭhaṃ, kadā te diṭṭhaṃ, kattha te diṭṭhaṃ, pārājikaṃ ajjhā-
 pajjanto diṭṭho, saṃghādisesaṃ ajjhāpajjanto diṭṭho, thulla-
 ccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ
 ajjhāpajjanto diṭṭho, kattha ca tvam ahosi, kattha cāyaṃ
 bhikkhu ahosi, kiṃ ca tvam karosi, kiṃ cāyaṃ bhikkhu
 karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso
 imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhapemi, api ca su-
 tena pavāraṇaṃ ṭhapemīti, so evaṃ assa vacaniyo: yaṃ kho
 tvam āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhapesi,
 kiṃ te sutam, kinti te sutam, kadā te sutam, kattha te sutam,
 pārājikaṃ ajjhāpanno 'ti sutam, saṃghādisesaṃ ajjhāpanno
 'ti sutam, thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ
 dubbhāsitaṃ ajjhāpanno 'ti sutam, bhikkhussa sutam, bhi-
 kkhuniyā s., sikkhamānāya s., sāmānerassa s., sāmāneriyā s.,
 upāsakassa s., upāsikāya s., rājūnaṃ s., rājamahāmattānaṃ
 s., tiṭṭhiyānaṃ s., tiṭṭhiyasāvakaṇaṃ sutan ti. ||14|| so ce
 evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno sute-
 na pavāraṇaṃ ṭhapemi, api ca parisāṅkāya pavāraṇaṃ ṭha-
 pemīti, so evaṃ assa vacaniyo: yaṃ kho tvam āvuso imassa
 bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapesi, kiṃ parisāṅkasi,
 kinti parisāṅkasi, kadā parisāṅkasi, kattha parisāṅkasi, pārā-

jikaṃ ajjhāpanno 'ti parisāṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisāṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisāṅkasi, bhikkhussa sutvā parisāṅkasi . . . titthiyasāvakānaṃ sutvā parisāṅkasi. || 15 || so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemi, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. || 16 || so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitāṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbaṃ. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbaṃ. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesaniyena dukkaṭena dubbhāsitenā anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbaṃ. || 17 || so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nāsetvā saṃghena pavāretabbaṃ. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbaṃ. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbaṃ. || 18 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭikattā. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. || 19 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayaditthino honti, ekacce bhikkhū pāṭidesani-
 yaditthino honti. ek. bh. thullaccayad. h., ek. bh. dukka-
 tad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h.
 ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . .
 (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhi-
 kkhave bhikkhu tadahu pavāraṇāya pācittiyaṃ ajjhāpanno
 hoti, pāṭidesaniyaṃ ajjhāp. hoti, dukkaṭaṃ ajjhāp. hoti,
 dubbhāsitaṃ ajjhāp. hoti. ekacce bhikkhū dubbhāsītaditthi-
 no honti, ekacce bhikkhū saṃghādisesaditthino honti. ye te
 bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . (= § 19)
 . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave
 bhikkhu tadahu pavāraṇāya dubbhāsitaṃ ajjhāpanno hoti.
 ekacce bhikkhū dubbhāsītaditthino honti, ek. bh. thullacca-
 yad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek.
 bh. dubbhāsītad. h., ek. bh. pāṭidesaniyad. h., ek. bh. du-
 bbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhi-
 kkhū dubbhāsītaditthino, tehi . . . saṃgho pavāreyyā 'ti. ||22||
 idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃgha-
 majjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ
 vatthum paññāyati na puggalo. yadi saṃghassa patta-
 kallāṃ, vatthum ṭhapetvā saṃgho pavāreyyā 'ti. so evaṃ
 assa vacaniyo: bhagavatā kho āvuso visuddhānaṃ pavāraṇā
 paññattā. sace vatthum paññāyati na puggalo, idān' eva
 naṃ vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu
 pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante
 saṃgho. ayaṃ puggalo paññāyati na vatthum. yadi saṃ-
 ghassa pattakallāṃ, puggalaṃ ṭhapetvā saṃgho pavāreyyā
 'ti. so evaṃ assa vacaniyo: bhagavatā kho āvuso samaggā-
 naṃ pavāraṇā paññattā. sace puggalo paññāyati na vatthum,
 idān' eva naṃ vadehīti. ||24|| idha pana bhikkhave bhikkhu
 tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me
 bhante saṃgho. idaṃ vatthuṃ ca puggalo ca paññāyati.
 yadi saṃghassa pattakallāṃ, vatthuṃ ca puggalaṃ ca ṭhapetvā
 saṃgho pavāreyyā 'ti. so evaṃ assa vacaniyo: bhagavatā kho
 āvuso visuddhānaṃ ca samaggānaṃ ca pavāraṇā paññattā.
 sace vatthuṃ ca puggalo ca paññāyati, idān' eva naṃ vadehi-
 ti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāya-
 ti, pacchā puggalo, kallāṃ vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||**16**||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesam sāmanta aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṃghe adhikarapakārakā vassaṃ upagacchimsu mayam tesam bhikkhūnaṃ vassaṃ vutthānaṃ pavāraṇāya pavāraṇaṃ ṭhappessāma 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmanta aññe bhikkhū bhaṇḍanakārakā . . . adhikarapakārakā vassaṃ upagatā mayam . . . ṭhappessāma 'ti. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam sāmanta aññe bhikkhū bhaṇḍanakārakā . . . adhikarapakārakā vassaṃ upagacchanti mayam . . . ṭhappessāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum kathaṃ mayam tehi bhikkhūhi paṭhamataraṃ pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikarapakārakā āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikarapakārakā asaṃvhitā taṃ āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanaṃ paññāpetabbam, pādodakaṃ pādapiṭhaṃ pādakathalikam upanikkhipitabbam, paccuggantvā pattacivaraṃ paṭiggahetabbam, pāṇiyena pucchitabbā, tesam vikkhitvā nissimaṃ gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evaṃ ce taṃ labbetha, ice etaṃ kusalaṃ, no ce labbetha, āvāsikena bhikkhunā vyattena paṭibaleṇa āvāsikā bhikkhū nāpetabbā: sunantu me āyasmantā āvāsikā. yad' āyasmantānaṃ patta-kallaṃ, idāni uposathaṃ kareyyāma pātimokkhaṃ uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||4|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ taṃ kālaṃ anuvaseyyum, āvāsikena bhikkhave bhikkhunā vyattena paṭibaleṇa āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||5|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ taṃ pi juṇhaṃ anuvaseyyum, tehi bhikkhave bhikkhūhi sabbe'h' eva āgame juṇhe komudiyā cātumāsiniyā akāma pavāretabbam. ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmaḥ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : ayaṃ kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyam. ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilānā ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyam. ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyūñjitvā samanuggāhitvā yathādhammaṃ kārapetvā saṃghena pavāretabban ti. ||10||17||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchipsu. tesam samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnaṃ etad ahosi: amhākaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imamhā phāsuvihārā paribāhirā bhavissāma. kathaṃ nu kho ambehi paṭipajjitabban ti. bhagavato etaṃ atthiṃ ārocesuṃ. ||1|| idha pana bhikkhave sambhulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnaṃ evaṃ hoti: amhākaṃ kho samaggānaṃ . . . paribāhirā bhavissāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātuṃ. ||2|| evaṃ ca pana bhikkhave kātabbo. sabbe' eva ekajjhaṃ sannipatitabbaṃ, sannipatitvā vyattena bhikkhūnaṃ paṭibālana saṃgho ñāpetabbo: supātu me bhante saṃgho. amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imamhā phāsuvihārā paribāhirā bhavissāma. yadi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| supātu me bhante saṃgho. amhākaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃgahassa karaṇaṃ idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na khamati, so bhāseyya. kato saṃghe na pavāraṇāsaṃgaho idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| tehi ce bhikkhave bhikkhūhi kate pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāmi ahaṃ āvuso janapadacārikaṃ pakkamituṃ, atthi me janapade karaṇīyaṃ ti, so evaṃ assa vacanīyo: sādhi' āvuso pavāretvā gacchābhi. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaniyo : anissaro kho me tvaṃ āvuso pavāraṇāya, na tāvāhaṃ pavāressāmiti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade taṃ karaṇiyaṃ tiretvā punad eva anto komudiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaniyo : anissaro kho me tvaṃ āvuso pavāraṇāya, pavārito ahaṃ ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||6||18||

pavāraṇakkhandhakaṃ catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :

vassaṃ vutthā Kosalesu agamaṃ satthu dassanaṃ
 aphāsūpasusaṃvāsaṃ aññamaññānulomatā,
 pavārentāpaṇā, dve ca, kammaṃ, gilāna-ñātakā,
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
 sabbo saṃgho, vematiko, bahū samā ca thokikā,
 āvāsikā, cātuddasā, liṅga-saṃvāsakā ubho,
 gantabbā, na nisinnāya, chandadān', apavāraṇā,
 savarehi, khēpitā, meggho, antarā ca, pavāraṇā,
 5 na karonti, pur' amhākaṃ, aṭṭhapitā ca, bhikkhuno,
 kimbi vā 'ti katamañ ca diṭṭhena sutasaṅkāya,
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ,
 pavāraṇasaṃgaho ca, anissaro, pavāraye 'ti.

MAHĀVAGGA.

V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakūṭe pabbate. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītiyā gāmasahassesu issarādhipaccaṃ rajjam kāreti. tena kho pana samayena Campāyam Soṇo nāma Koliviso setthiputto sukhumālo hoti, tassa pādatalesu lomāni jātāni honti. atha kho rājā Māgadho Seniyo Bimbisāro tāni asitīm gāmikasahassāni sannipātāpetvā kenacid eva karaṇiyena Soṇassa Kolivisassa santiko dūtāṃ pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgutan ti. ||1|| atha kho Soṇassa Kolivisassa mātāpitāro Soṇaṃ Kolivisaṃ etad avocum: rājā te tāta Soṇa pāde dakkhitukāmo. mā kho tvam tāta Soṇa yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisida, nisinnassa te rājā pāde dakkhissatiti. atha kho Soṇaṃ Kolivisaṃ sivikāya ānesum. atha kho Soṇo Koliviso yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ abhivādetvā rañño purato pallaṅkena nisidi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa Kolivisassa pādatalesu lomāni jātāni. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asitīm gāmikasahassāni dīṭṭhadhammike atthe anusāsivā uyyojesi: tumhe khv attha bhāṇe mayā dīṭṭhadhammike atthe anusāsita, gacchatha taṃ bhagavantāṃ payirupāsatha, so no bhagavā samparāyike atthe anusāsissatiti. atha kho tāni asitī gāmikasahassāni yena Gijjhakūṭe pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavato upatthāko hoti. atha kho tāni asitī gāmikasahassāni yenāyasmā Sāgato ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Sāgataṃ

etad avocaṃ : imāni bhante asīti gāmikasahassāni idh' upasaṃkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāya 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asitiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasaṃkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā piṭham gahetvā bhagavato purato nimujjivā tesam asitiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā viharā nikkhamitvā vihārapacchāyāyam paññatte āsune nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgatam samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam āsitiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgatam āmantesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussadhammam iddhipāṭihāriyam dassēhīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmi. atha kho tāni asīti gāmikasahassāni acchāriyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgatam. ||8|| atha kho bhagavā tesam asitiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyuthi' idam : dānakatham silakatham

sagga-katham kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ upagatakālakam sammad eva rajanaṃ patigaṇheyya, evam eva tesam asitiyā gāmikasahassānaṃ tasmīṃ yeva āsane virajaṃ vitamalaṃ dhammacakkuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||9|| te diṭṭhadhammā patta-dhammā veditadhammā pariyogāhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārajjappattā aparappaccayā satthu āsane bhagavantaṃ etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintiti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhusamghaṃ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saraṇaṃ gate 'ti. ||10|| atha kho Soṇassa Koḷivissassa etad ahosi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum. yaṃ nūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamīsu. ||11|| atha kho Soṇo Koḷiviso acirapa-kkantesu tesu asitiyā gāmikasahassesu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Soṇo Koḷiviso bhagavantaṃ etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritum. icchāmaṃ ahaṃ bhante kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca pañāyasmā Soṇo Sītavane viharati. ||12|| tassa accāra-
 ddhaviriyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa
 phuṭo hoti seyyathāpi gavāghātanaṃ. atha kho āyasmato
 Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko
 udapādi: ye kho keci bhagavato sāvakā āraddhaviriyā viha-
 ranti, ahaṃ tesam aññataro, atha ca pana me nānupādāya
 āsavehi cittaṃ vimuccati, samvījanti kho pana me kule bho-
 gā. sakkā bhoge ca bhuñjitum puññāni ca kātum. yaṃ
 nūnāhaṃ hināyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca
 kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa ce-
 tasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso
 sammāñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ
 sammāñjeyya, evaṃ eva Gijjhakūṭe pabbate antarāhito Sita-
 vane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi
 saddhiṃ senāsana-cārikaṃ āhiṇḍanto yenāyasmato Soṇassa
 caṅkamo ten' upasaṃkami. addasa kho bhagavā āyasmato
 Soṇassa caṅkamaṃ lohiteṇa phuṭaṃ, disvāna bhikkhū āman-
 tesī: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuṭo
 seyyathāpi gavāghātanaṃ ti. āyasmato bhante Soṇassa accā-
 ruddhaviriyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅka-
 mo lohiteṇa phuṭo seyyathāpi gavāghātanaṃ ti. ||14|| atha
 kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkami,
 upasaṃkamitvā paññatte āsane nisīdi. āyasmāpi kho Soṇo
 bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ
 nisiṇṇaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu
 te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko
 udapādi: ye kho keci . . . puññāni ca kareyyan ti. evaṃ
 bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agā-
 rikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ
 maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu
 te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti.
 no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te
 vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye
 savarati vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ
 kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā
 honti nātisithilā same guṇe patitthitā, api nu te vīṇā tasmim
 samaye saravatī vā hoti kammaññā vā 'ti. evaṃ bhante.
 evaṃ eva kho Soṇa accāra-ddhaviriyam uddhaccāya samvatta-

ti, atilīnaviriyaṃ kosajjāya samvattati. ||16|| tasmā ihā
 tvaṃ Soṇa viriyasamatam adhiṭṭhaha indriyānaṃ ca sa-
 matam paṭivijjha tattha ca nimittam gaṇhāhīti. evaṃ
 bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho
 bhagavā āyasmantaṃ Soṇaṃ iminā ovādena ovaditvā seyya-
 thāpi nāma balavā puriso sammāññitaṃ vā bhāṃ pasāreyya
 pasāritaṃ vā bhāṃ sammāññeyya, evaṃ eva Sītavane āyasma-
 to Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pātur-
 ahoṣi. ||17|| atha kho āyasmā Soṇo aparena samayena vi-
 riyasamatam adhiṭṭhāsi indriyānaṃ ca samatam paṭivijjhi
 tattha ca nimittam aggubhesi. atha kho āyasmā Soṇo eko
 vūpakatṭho appamatto ātāpi pahitatto viharanto na cirass'
 eva yass' atthāya kulaputtā sammā eva agārasmā anagāri-
 yaṃ pabbajanti, tad anuttaraṃ brahmacariyapariyosānaṃ
 diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja
 vihāsi, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ,
 nāparaṃ itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā
 Soṇo arahataṃ ahoṣi. ||18|| atha kho āyasmato Soṇassa ara-
 hattaṃ pattassa etaḍ ahoṣi: yaṃ nūnāhaṃ bhagavato santike
 aññaṃ vyākareyyān ti. atha kho āyasmā Soṇo yena bhaga-
 vā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivā-
 detvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā
 Soṇo bhagavantaṃ etaḍ avoca: ||19|| yo so bhante bhikkhu
 araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppa-
 ttasadattho parikkhīṇabhavasamyojano sammāaññāvimutto,
 so cha tṭhānāni adhimutto hoti: nekkhammādhimutto hoti,
 pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādāna-
 kkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohā-
 dhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa
 āyasmato evaṃ assa: kevalaṃ saddhāmatṭakaṃ nūna ayam
 āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etaṃ
 bhante evaṃ datṭhabbaṃ. khīṇāsavo bhante bhikkhu vusi-
 tavā katakaraṇīyo karaṇiyaṃ attānaṃ asamanupassanto ka-
 tassa vā paṭicayaṃ khayā rāgassa vītaraḡattā nekkhammā-
 dhimutto hoti, khayā dosassa vītadosattā nekkhammādh-
 imutto hoti, khayā mohassa vītamohattā nekkhammādhimutto
 hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato
 evaṃ assa: lābhasakkārasilokaṃ nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . .
 khayā rāgassa vitarāgattā pavivekādhimutto hoti, khayā do-
 sassa vitadosattā pavivekādhimutto hoti, khayā mohassa vi-
 tamohattā pavivekādhimutto hoti. ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evaṃ assa: silabbataparā-
 māsaṃ nūna syam āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vitarā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vitadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vitamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vitarāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vitadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vitamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vitarāgattā
 taṇhakkhayādhimutto hoti, khayā dosassa vitadosattā taṇha-
 kkhayādhimutto hoti, khayā mohassa vitamohattā taṇhakkha-
 yādhimutto hoti, khayā rāgassa vitarāgattā asammohādhim-
 mutto hoti, khayā dosassa vitadosattā asammohādhimutto
 hoti, khayā mohassa vitamohattā asammohādhimutto hoti.
 ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhaviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti,
 n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ
 hoti tñitaṃ ānejjappattaṃ vayaṇ' c' assānupassati. bhusā ce
 pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jīvāviññeyyā
 rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā ma-
 nassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti,
 amissikatam ev' assa cittaṃ hoti tñitaṃ ānejjappattaṃ
 vayaṇ' c' assānupassati. ||25|| seyyathāpi bhante selo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavutthi, n' eva naṃ saṃkampeyya na
 saṃpakampeyya na sampavedheyya, paccchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disā-
 ya . . . na sampavedheyya, evaṃ eva kho bhante evaṃ
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhaviññe-
 yyā rūpā . . . manoviññeyyā dhammā manassa āpāthaṃ
 āgacchanti, n' ev' assa cittaṃ . . . vayaṇ' c' assānupassa-
 titi. ||26||

nekkhammaṃ adhimuttassa pavivekaṇ' ca cetaso
 avyāpajjhādhimuttassa upādānakkhayaṃ ca |

taṇhakkhayādhimuttassa asaṃmohaṇi ca cetaso
 disvā āyatanuppādaṃ sammā cittaṃ vimuccati. |
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paṭicayo n' atthi karaṇiyaṇi ca na vijjati. |
 seḷo yathā ekagghano vātena na samirati,
 evaṃ rūpā rasā saddā gandhā phassā ca kevalā |
 itthā dhammā anitthā ca na pavedhenti tādino.
 tthitaṃ cittaṃ vippamuttaṃ vayaṇi c' assānupassatīti. || 27 ||

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave
 kulaputtā aññaṃ vyākaraṇti. attho ca vutto attā ca anupanīto.
 atha ca paṇ' idh' ekacce moghapurisā hasamānakaṃ maññe
 aññaṃ vyākaraṇti, te pacchā vighātaṃ āpajjantīti. || 28 || atha
 kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si
 Soṇa sukhumaḷo. anujānāmi te Soṇa ekapālāsikaṃ upāhanan
 ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-
 rasmā anagāriyaṃ pabbajito sattahatthikaṇi ca anikaṃ. tassa
 me bhavissanti vattāro: Soṇo Koḷiviso asītisakaṭavāhehi
 raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sattahatthi-
 kaṇi ca anikaṃ, so dān' āyaṃ ekapālāsikāsu upāhanāsu satto
 'ti. || 29 || sace bhagavā bhikkhusaṃghassa anujānissati,
 ahaṃ pi paribhuñjissāmi, no ce bhagavā bhikkhusaṃghassa
 anujānissati, ahaṃ pi na paribhuñjissāmi. atha kho bha-
 gavā etasmim nidāne dhammikathaṃ katvā bhikkhū āman-
 tesi: anujānāmi bhikkhave ekapālāsikaṃ upāhanan. na
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
 dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,
 āpatti dukkaṭassā 'ti. || 30 || 1 ||

tena kho pana samayena chaḍḍaggiyā bhikkhū sabba-
 nilikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
 dhārenti, sabbalohitikā up. dh., sabbamañjetthikā up. dh.,
 sabbakarphā up. dh., sabbamahāraṇgarattā up. dh., sabbama-
 hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-
 pācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etaṃ
 atthaṃ ārocesu. na bhikkhave sabbanilikā upāhanā dhā-
 retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkaṭassā 'ti. || 1 || tena kho pana samayena chaḍḍaggi-

yā bhikkhū nilakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohita-kavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nilakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chaḍḍaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pāliguṇṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavi-sāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chaḍḍaggiyā bhikkhū sīhacamma-parikkhaṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālakacamma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacamma-parikkhaṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivarāṃ ādāya Rājagahaṃ piṇḍāya pāvisi aññātarena bhikkhuna paccāsamaṇena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññātaro upāsako gaṇaṃgaṇupāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum abhivādetvā etad avoca: ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alaṃ āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇbhā' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanaṃ. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā, yo dhāreyya, āpatti dukkaṭassa 'ti. || 2 || 3 ||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamati therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne theresu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appiechā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne theresu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissantiti. || 1 || atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantiti. saccam bhagavā 'ti. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissantiti. ime hi nāma bhikkhave gihī odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissantiti. || 2 || idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etaṃ bhikkhave appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā, yo dhāreyya, āpatti dukkaṭassa 'ti. || 3 || 4 ||

tena kho pana samayena aññatarassa bhikkhuno pādakkhīlābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca : ||1|| kiṃ imassa bhikkhave bhikkhumo ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayaṃ pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ midāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretuṃ ti. ||2||5||

tena kho pana samayena bhikkhū adhoteli pādehi mañcam pi piṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave idāni mañcam vā piṭham vā abhirūhissāmiti upāhanam dhāretuṃ ti. ||1|| tena kho pana samayena bhikkhū rattiyaṃ uposathaggam pi saṃnisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi ukkamanti, pādā dukkhā honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ajjhārāme upāhanam dhāretuṃ ukkam padīpaṃ kattaradaṇḍaṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiyaṃ paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā mahāsaddā khaṭṭakhaṭṭasaddā anekavihiṭam tiracchānakathaṃ kathentā seyyath' idaṃ : rājakathaṃ, corakathaṃ, mahāmattak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ũātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhatthānak., pubbapetak., nānatthak., lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ itī vā kiṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appiucchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū rattiyaṃ paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū rattiyaṃ paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave kaṭṭhapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭhassa 'ti. ||4||6||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samāṇā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyam samāṇā Sakyaputtiyā jīvam viheṭhenti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisa tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmiṃ. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭhassa 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu^o instead of tāla^o*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭhassa 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyam yathābhirantaṃ viharitvā yena Bhaddiyam tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Bhaddiyam tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaṇṇam. ||1|| ye te bhikkhū appi-
cehā, te ujjhāyanti khīyanti vipācenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaṇṇan ti. atha kho te bhikkhū bhagavato etaṃ attham ārocesum. saccam kira bhikkhave Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddesaṃ . . . adhipaṇṇan ti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisa anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaṇṇam. n' etaṃ bhikkhave appasannānam vā pasāḍāya. ||2||
vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veluriyamayā p. dh., na phalīkamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sīsamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo dhuvattṭhāniyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapādukaṃ, ācamanapādukan ti. ||3|| 8 ||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvattṭhi tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattṭhi tad avasari. tatra sudam bhaguvā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvinam tarantinam visānesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhim pi abhirūhanti, rattacittāpi aṅga-jātaṃ chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvinam tarantinam visānesu pi gaṇhanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesum manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. ||2|| vīgarahitvā dhammīkathaṃ katvā bhikkhū āmantesi: na bhikkhave gāvinam visānesu gaṇetabbam, na kaṇṇesu gaṇetabbam, na gīvāya gaṇetabbam, na cheppāya gaṇetabbam, na piṭṭhī abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅga-jātaṃ chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatarī māretabbā. yo māreyya, yathā dhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantaraṇa, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gaṅgā-mahiyāyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvattihim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamaṇḍale nisīdi. manussā taṃ bhikkhum disvā etad avocum: kamaṃ ayyo bhante gamissatīti. Sāvattihim kho ahaṃ āvuso gamissāmi bhagavantam dassanāya 'ti. ||1|| ehi bhante gamissāma 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhitī. ehi bhante yānaṃ abhirūhā 'ti. ahaṃ āvuso paṭikkhittam bhagavatā yānaṃ ti kukkucāyanta yānaṃ nābhīrūhi. atha kho so bhikkhu Sāvattihim gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etad ahosi: itthiyuttaṃ nu kho purisayuttaṃ nu kho 'ti. bhagavato etam atthaṃ ārocesum.

anujānāmi bhikkhave purisayuttaṃ hatthavaṭṭakan ti. tena kho pana samayena aññatarassa bhikkhuno yānugghātena bālhataraṃ aphaṣu ahoṣi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sivikaṃ pāṭaṅkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idam: āsandiṃ, pallaṅkaṃ, gonakaṃ, cittaṃ, paṭikaṃ, paṭalikaṃ, tūlikaṃ, vikatikaṃ, uddhalomiṃ, ekantalomiṃ, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hatthatharaṃ, assattharaṃ, rathattharaṃ, ajinappaveṇiṃ, kadali-migapavarapaccattharaṃ, sauttaracchadaṃ, ubhatolohita-kūpadhānaṃ. manussā viharacārikaṃ āhiṇḍantā passitvā ujjhāyanti khyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idam: āsandi, pallaṅko, gonako, cittaṃ, paṭikā, paṭalikā, tūlikā, vikatikā, uddhalomi, ekantalomi, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hatthattharaṃ, assattharaṃ, rathattharaṃ, ajinappaveṇi, kadali-migapavarapaccattharaṃ, sauttaracchadaṃ, ubhatolohitakūpadhānaṃ. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānīti mahācammāni dhārenti, sihacammaṃ, vyagghacammaṃ, dipicammaṃ. tāni mañcappamāṇena pi chinnāni honti, piṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piṭhe paññattāni honti, bahi pi piṭhe paññattāni honti. manussā viharacārikaṃ āhiṇḍantā passitvā ujjhāyanti khyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave mahācammāni dhāretabbāni, sihacammaṃ, vyagghacammaṃ, dipicammaṃ. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittānīti gocammāni dhārenti. tāni mañcappamāṇena pi chinnāni honti. . . . bahi pi piṭhe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsukassa kulūpako hoti. atha kho so pāpabhikkhu pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena tassa papupāsukassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkami, upasamkamitvā taṃ pāpabhikkhum abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti tarunako abhirūpo dassaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhum etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhitvā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghātiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhīni taṃ pāpabhikkhum piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena me āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāti lohiteṇa makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te āvuso saṃghāti kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etaṃ atthaṃ ārocesi. kiṃ pana tvaṃ āvuso pānātipāte samādapesīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pānātipāte samādapessati. nanu bhagavatā anekapariyāyena pānātipāto garahito pānātipātā veramaṇi pasatthā 'ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhum paṭipucchi : saccam kira tvaṃ bhikkhu pānātipāte samādapesīti. saccam bhagavā. kathaṃ hi nāma tvaṃ moghapurisa pānātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pānātipāto garahito, pānātipātā veramaṇi pasatthā. n' etaṃ moghapurisa appasannānaṃ vā pasādāya. vigarāhitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pānātipāte samādapetabbāni. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10||10||

tena kho pana samayena manussānaṃ mañcam pi pīṭhaṃ pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyanta nābhiniṣidanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gihivikataṃ abhinisiditum, na tv eva abhinipajjitum ti. tena kho pana samayena vihārā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyanta nābhiniṣidanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave bandhanamattaṃ abhinisiditum ti. || 1 || 11 ||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabbhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saupāhanena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena aññātaro bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisitum. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmaṃ pavisitum ti. || 1 || 12 ||

tena kho pana samayena āyasmā Mahākaccāno Avantisu viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upaṭṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āyasantam Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo āyasantam Mahākaccānaṃ etad avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunnāṃ ekantapari-suddhaṃ saṅkhalikhitam brahmacariyaṃ caritum. icchāmi ahaṃ bhante kessamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbajetu maṃ bhante ayyo Mahākaccāno 'ti. || 1 || dukkaraṃ kho Soṇa yāvajjivaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅha tvaṃ Soṇa tatth' eva agārikabhūto buddhānaṃ sāsanaṃ anuyonja kīlayuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahoṣi pabbujjābhisamkhāro so paṭippassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikanno — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasamkamī . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikannaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhiṅkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusamghaṃ sannipātāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallinassa evaṃ cetaso parivataṅko udapādi : suto yeva kho me so bhagavā ediso ca ediso ca 'ti na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo āyāhasamayā paṭisallānā vutthito yenāyasmā Mahākaccāno ten' upasamkamī, upasamkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Soṇo āyasmantaṃ Mahākaccānaṃ etaḍ avoca : ||3|| idha mayhaṃ bhante rahogatassa paṭisallinassa evaṃ cetaso parivataṅko udapādi : suto yeva kho me so bhagavā ediso ca ediso ca 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujānātīti. sādhu sādhu Soṇa, gaccha tvāṃ Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. ||4|| dakkhissasi tvāṃ Soṇa taṃ bhagavantaṃ pasādikaṃ pasādanīyaṃ santindriyaṃ santamānaṣaṃ uttamadamathasamathaṃ anuppattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. tena hi tvāṃ Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evaṃ ca vadehi : Avantidakkhiṇāpatho bhante appabhiṅkhuko, tiṇṇaṃ me vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusamghaṃ sannipātāpetvā upasampadaṃ alatthaṃ. app eva nāma bhagavā Avantidakkhiṇāpatho appatarena gaṇena upasampadaṃ anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇāpāhanam anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā maṇussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānam anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe cammāni attharaṇāni anujāneyya elakacammaṃ ajacammaṃ migacammaṃ. ||6|| etarhi bhante maṇussā nissimagatānaṃ bhikkhūnaṃ cīvaraṃ denti imaṃ cīvaraṃ itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṃ dinnan ti, te kukkucāyantaṃ na sādīyanti mā no nissaggiyaṃ ahoṣīti. app eva nāma bhagavā cīvare pariyāyaṃ ācikkheyyā 'ti. evaṃ bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisūritvā utthāyāsanaṃ āyasmantaṃ Mahākaccānaṃ abhivādetvā padakkhiṇaṃ katvā senāsanam saṃsāmetvā pattacīvaraṃ ādāya yena Sāvatti tena pakkāmi. ||7|| anupubbena yena Sāvatti Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā āpāpeti imassa Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchati bhagavā tena bhikkhunaṃ saddhiṃ ekavihāre vatthum, icchati bhagavā āyasmataṃ Soṇena saddhiṃ ekavihāre vatthun ti yasmiṃ vihāre bhagavā viharati tasmīṃ vihāre āyasmato Soṇassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattiṃ ajjhokāse vitināmetvā vihāraṃ pāvisi. āyasmāpi kho Soṇo bahud eva rattiṃ ajjhokāse vitināmetvā vihāraṃ pāvisi. atha kho bhagavā rattiyaṃ paccūsasamayam paccuttāya āyasmantaṃ Soṇam ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsituṃ ti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paṭisūritvā sabhān' eva atthakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodī: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatthāya aneḷagalāya atthassa viññāpaniyā. kativasso si tvaṃ bhikkhū 'ti. ekavasso ahaṃ bhagavā 'ti. || 9 || kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsi. ciram dittho me bhante kāmesu ādinavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

disvā ādinavaṃ loke ñatvā dhammaṃ nirūpadhi
ariyo na ramati pāpe sāsane ramati suciti. || 10 ||

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayaṃ khv assa kālo yaṃ me upajjhāyo paridassiti utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evaṃ ca vadati : Avantidakkhiṇāpatho . . . pariyāyaṃ āeikkheyyā 'ti. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : Avantidakkhiṇāpatho bhikkhave appabbikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamaṇa gaṇeṇa upasampadaṃ. || 11 || tatr' ime paccantimā janapadā : puratthimāya disāya Kajaṅgalam nāma nigamo, tassa pareṇa Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavutī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usiraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamaṇa gaṇeṇa upasampadaṃ. || 12 || Avantidakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṃ gaṇapāhanam. Avantidakkhiṇāpathe bhikkhave nahānagarukā manusā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanaḥanaṃ. Avantidakkhiṇāpathe bhikkhave cammāni attharaṇāni eḷakacammaṃ

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhi-
mesu janapadesu eragu moragu majjhāru jantu, evaṃ eva
kho bhikkhave Avatidakkhiṇāpathe cammāni attharaṇāni
eḷakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhi-
kkhave sabbapaccantimesu janapadesu cammāni attharaṇāni
eḷakacammaṃ ajacammaṃ migacammaṃ. idha pana bhi-
kkhave manussā nissimagatānaṃ bhikkhūnaṃ cīvaraṃ denti
imaṃ cīvaraṃ itthannāmassa demā 'ti. anujānāmi bhi-
kkhave sādītum. na tāva taṃ gaṇanūpagam yāva na ha-
tthaṃ gacchatīti. || 13 || **13** ||

cammakkhandhakaṃ pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānam :

rājā Māgadho Soṇo ca asītisahassissaro
Sāgato Gijjhakūṭasmim bahuṃ dassesi uttarim |
pabbajjāraddha-bhijjimsu vīṇaṃ ekapalāsikam,
nilā, pītā, lohikā, mañjetthā, kaṇham eva ca, |
mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,
khallakā, puṭa-pāli ca, tūla-tittira-menḍ'-ajā, |
vicchikā mora-citrā ca, siha-vyagghā ca, dīpikā,
ajin'-uddā, majjārī ca, kāla-luvaparikkhaṭā, |
phālit-upāhanā, khilā, 'dhotā-khānu-khaṭakhaṭā,
5 tūla-velu-tiṇaṃ c' eva, muñja-babbaja-hintalā, |
kamala-kambala-sovaṇṇā, rūpikā, maṇi, veluriyā,
phalikā, kamsa-kācā ca, tipu-sīsāṇi ca, tambakā, |
gāvī, yānaṃ, gilāno ca, purisayutta-sivikā,
sayanāni, mahācammā, gocammehi ca pāpako, |
gihinaṃ, cammabaddhehi, pavisanti, gilāyano,
Mahākaccāyano Soṇo saren' aṭṭhakavaggikaṃ |
upasampadaṃ pañcagaṇaṃ gaṇaṃgaṇā dhuvasinā
cammattaraṇānuññāsī na tāva gaṇanūpagam
adās' ime vare pañca Soṇattherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnaṃ sārādikena ābādheṇa phutṭhānaṃ yāgu pi pitā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā. addasa kho bhagavā te bhikkhū kisse lūkhe dubbhaṇṇe uppaṇḍuppaṇḍukajāte dhammanisanthata-gatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthata-gattā 'ti. etarahi bhante bhikkhūnaṃ sārādikena ābādheṇa phutṭhānaṃ yāgu pi pitā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā 'ti. || 1 || atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho bhikkhūnaṃ sārādikena ābādheṇa phutṭhānaṃ — la — dhammanisanthata-gattā. kiṃ nu kho ahaṃ bhikkhūnaṃ bhesajjam anujāneyyam, yaṃ bhesajjaṇ c' eva assa bhesajjasammataṇ ca lokassa āhārattaṇ ca phareyya na ca oḷāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahoṣi: imāni kho pañca bhesajjāni seyyath' idaṃ sappi navanītaṃ telaṃ madhu phāṇitaṃ bhesajjāni c' eva bhesajjasammataṇi ca lokassa āhārattaṇ ca pharanti na ca oḷāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. || 2 || atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad ahoṣi: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākatikāni lūkhāni bhojanāni tāni pi na cchādenti, pag eva senesikāni. te tena o' eva sārādikena ābādhena phutṭhā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthata-gattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthata-gatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthata-gattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthata-gattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam gadrabhavasam kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitum. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, anāpatti. ||2||2||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.

anujānāmi bhikkhave mūlāni bhesajjāni haliddaṃ siṅgi-
veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohiṇiṃ usiṃsaṃ
bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mūlāni bhe-
sajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bho-
janiye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajivaṃ
paribaritaṃ, sati paccaye paribhuñjitum. asati paccaye pa-
ribhuñjantassa āpatti dukkaṭassa 'ti. ||1|| tena kho pana
samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi piṭthehi
attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi
bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ kasāvehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ
kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi
kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti
na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yā-
vajivaṃ pariharitaṃ, sati paccaye paribhuñjitum. asati
paccaye paribhuñjantassa āpatti dukkaṭassa 'ti. ||1||4||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ paṇṇehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum.
anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ
kuṭajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni
pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ
pharanti na bhojaniye bhojaniyattaṃ pharanti — la —.
||1||5||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ phalehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni
bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ haritakaṃ vibhīta-
kaṃ āmalakaṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi
phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pha-
ranti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ jatūhi
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni
bhesajjāni hiṅgu hiṅgujatu hiṅgusipāṭikaṃ takāṃ takapattim

takapaṇṇiṃ sajjulasam yāni vā pan' aññāni pi atthi jatūni bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —
 ||1||7||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ loṇehi bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni bhesajjāni sāmuddaṃ kālalaṇaṃ sindhavaṃ ubbhidaṃ bilaṃ yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yāvajjivaṃ pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasisassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsana-cārikam āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayaṃ udakena temetvā-temetvā apakaḍḍhāma 'ti. ||1|| atha kho bhagavā etasmiṃ nidāne dhammikaṭṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa chakanaṃ mattikaṃ rajananipakkaṃ. anujānāmi bhikkhave udukkhalaṃ musalaṃ ti. ||2||9||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ cuṇṇehi bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave cuṇṇacālanin ti. saṇhehi attho hoti. anujānāmi bhikkhave dussacālanin ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno amanussikābādho hoti. taṃ ācariyupajjhāyā upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkarasūnaṃ gantvā āmakamaṃsaṃ khādi āmakalohitaṃ pivi, tassa so amanussikābādho paṭippassambhi. bhagavato etam atthaṃ

ārocesuṃ. anujānāmi bhikkhave amanussikābādhe āmakamamsaṃ āmakalohitaṃ ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etaḍ avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imaṃ mayaṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanaṃ kālañjanaṃ rasañjanaṃ sotañjanaṃ gerukaṃ kapallaṃ ti. añjanupapisaṇehi attho hoti — gha — anujānāmi bhikkhave candanaṃ tagaraṃ kālānusāriyaṃ tālisaṃ bhaddamuttakaṃ ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-kesu pi sarāvakesu pi nikkhipanti. tiṇacunṇehi pi paṃsukehi pi okiriyanti — gha — anujānāmi bhikkhave añjanaṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaṃ añjaniyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ manussā ujjhāyanti khīyanti vipācenti: soyyathāpi gīhi kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave uccāvacaṃ añjaṇi dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ dantamayaṃ visāṇamayaṃ nālamayaṃ veḷamayaṃ kaṭṭhamayaṃ jatamayaṃ phalamayaṃ lohamayaṃ saṅkhaṇābhimayaṃ ti. ||1|| tena kho pana samayena añjaṇi apārutā honti. tiṇacunṇehi pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave apidhānaṃ ti. apidhānaṃ nipatati. anujānāmi bhikkhave suttakena bandhitvā añjaniyā bandhituṃ ti. añjaṇi nipatati. anujānāmi bhikkhave suttakena sabbetuṃ ti. ||2|| tena kho pana samayena bhikkhū aṅguliyaṃ añjanti. akkhini dukkhāni honti — la — anujānāmi bhikkhave añjanisālākaṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaṃ añjanisālākāyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ ma-

nussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti — la — na bhikkhave uccāvacā añjanisalakā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||3|| tena kho pana samayena añjanisalakā bhūmiyaṃ patitā pharusā hoti — la — anujānāmi bhikkhave salākodhāniyaṃ ti. tena kho pana samayena bhikkhū añjanim pi añjanisalakam pi hatthena pariharanti — la — anujānāmi bhikkhave añjanithavikaṃ ti. amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena āyasmato Pilindavacchassa sisābhitāpo hoti — la — anujānāmi bhikkhave muddhani telakan ti. na kkhamaniyo hoti — la — anujānāmi bhikkhave natthukammaṃ ti. natthu galati — la — anujānāmi bhikkhave natthukaraṇiṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraṇiyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. na bhikkhave uccāvacā natthukaraṇi dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||1|| natthum visamaṃ āsiṅcanti. anujānāmi bhikkhave yamakanatthukaraṇiṃ ti. na kkhamaniyo hoti. anujānāmi bhikkhave dhūmaṃ pātun ti. tañ ũeva vattim ālimpetvā pivanti. kaṇṭham dabati — la — anujānāmi bhikkhave dhūmanettan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § I.) . . . sañkhanābhimayaṃ ti. tena kho pana samayena dhūmanettāni apārutāni honti, pāṇakā pavisanti — la — anujānāmi bhikkhave api dhānan ti, tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti. anujānāmi bhikkhave dhūmanettathavikaṃ ti. ekato ghaṃsiyanti — la — anujānāmi bhikkhave yamakathavikaṃ ti. amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhamsu : telam pacitabban ti, anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena cha b baggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. yo piveyya, yathā dhammo kāretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnam babuṃ atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnam etad ahesi : katham nu kho atipakkhittamajje tele paṭipajjitabban ti. anujānāmi bhikkhave abbhāñjanam adhiṭṭhātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkam hoti, telabbājanam na samvijjati. anujānāmi bhikkhave tiṇi tumbāni lohatumbam kaṭṭhatumbam phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa añjavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamaniyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamaniyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamaniyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamaniyo hoti. anujānāmi bhikkhave udakakotṭhakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitaṃ mocetun ti. na kkhamaniyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visāṇena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitaṃ honti. anujānāmi bhikkhave pādabbhāñjanan ti. na kkhamaniyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakamman. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolan ti. vaṇo kaṇḍavati. anujānāmi bhikkhave sāsapakuttēna phositun ti. vaṇo kilijjitha.

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamamsaṃ
 vutthāti. anujānāmi bhikkhave loṇasaṃkkaṃ
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 ṇatelaṃ ti. telaṃ galati. bhagavato etaṃ atthaṃ āroce-
 sum. anujānāmi bhikkhave vikāsikaṃ sabbam vaṇapaṭi-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dattṭho hoti. bhagavato etaṃ atthaṃ ārocesum. anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūthaṃ
 muttam chārikaṃ mattikan ti. atha kho bhikkhūnaṃ etaḍ
 ahoṣi: appaṭiggahitāni nu kho udāhu paṭiggahetabbāni.
 bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake
 sāmāṃ gahe tvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhunaṃ viṣaṃ pītaṃ hoti. anujānāmi bhi-
 kkhhave gūthaṃ pāyetun ti. atha kho bhikkhūnaṃ etaḍ
 ahoṣi: appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yaṃ karonto paṭiggahāti sv eva
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sitāloḷiṃ pāyetun ti.
 tena kho pana samayena aññataro bhikkhu dutthagahaṇiko
 hoti. anujānāmi bhikkhave āmisakkhāraṃ pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakam
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepaṃ
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti. anujānāmi bhikkhave virecanam pātun
 ti. acchakaññiyā attho hoti. anujānāmi bhikkhave accha-
 kaññikan ti. akaṭayāsena attho hoti. anujānāmi bhi-
 kkhhave akaṭayāsan ti. kaṭākaṭena attho hoti. anujānāmi
 bhikkhave kaṭākaṭan ti. paṭicchādaniyena attho hoti.
 anujānāmi bhikkhave paṭicchādaniyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-
 gahe pabbhāraṃ sodhāpeti leṇaṃ kattukāmo. atha kho
 rājā Māgadho Senīyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilin-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ
 nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ
 Pilindavacchaṃ etad avoca: kiṃ bhante tthero kārāpetīti.
 pabbhāraṃ mahārāja sodhāpemi leṇaṃ kuttukāmo 'ti. attho
 bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā
 ārāmiko anuññāto 'ti. tena hi bhante bhagavantam paṭi-
 pucchitvā mama āroceyyāthā 'ti. evaṃ mahārāja 'ti kho
 āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbi-
 sārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho
 rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya
 sandassesi samādapesi samuttejesi sampaharasesi. atha kho
 rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena
 dhammiyā kathāya sandassito samādapito samuttejito sampa-
 hamsito utthāyāsanaṃ āyasmantaṃ Pilindavacchaṃ abhivā-
 detvā padakkhiṇaṃ katvā pakkāmi. atha kho āyasmā
 Pilindavaccho bhagavato santike dūtaṃ pāhesi: rājā bhante
 Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ
 nu kho bhante paṭipajjitabban ti. atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
 anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyam pi kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho
 ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Pilindava-
 cchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno
 kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilinda-
 vacchaṃ etad avoca: anuññāto bhante bhagavatā ārāmiko
 'ti. evaṃ mahārāja 'ti. tena hi bhante ayyassa ārāmikaṃ
 dammiti. atha kho rājā Māgadho Seniyo Bimbisāro āyasma-
 to Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena
 satim paṭilabbhitvā aññataram sabbatthakaṃ mahāmatam
 āmantesi: yo mayā bhante ayyassa ārāmiko paṭissuto dinno
 so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti.
 kīvaciraṃ nu kho bhante ito hitaṃ hotīti. ||3|| atha kho so
 mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ
 Bimbisāraṃ etad avoca: pañca deva rattisatānīti. tena hi
 bhante ayyassa pañca ārāmikasatāni dethā 'ti. evaṃ devā 'ti
 kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa
 paṭisunītvā āyasmato Pilindavacchassa pañca ārāmikasatāni
 pādāsi, paṭiyekko gāmo nivīsi. Ārāmikagāmo 'ti pi naṃ

āhaṃsu, Pilindagāmo 'ti pi naṃ āhaṃsu. tena kho pana samayena āyasmā Pilindavaccho tasmim̐ gāmake kulūpako hoti. atha kho āyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacivaram̐ ādāya Pilindagāmam̐ piṇḍāya pāvīsi. ||4|| tena kho pana samayena tasmim̐ gāmake ussavo hoti, dārikā alaṃkatā mālākitā kilanti. atha kho āyasmā Pilindavaccho Pilindagāmake sapadānam̐ piṇḍāya caramāno yena aññatarassa ārāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alaṃkate mālākite passitvā rodati: mālāṃ me detha, alaṃkāraṃ me dethā 'ti. atha kho āyasmā Pilindavaccho taṃ ārāmikinim̐ etad avoca: kissāyaṃ dārikā rodatīti. ayaṃ bhante dārikā aññe dārake alaṃkate mālākite passitvā rodati: mālāṃ me detha, alaṃkāraṃ me dethā 'ti. kuto ambhākaṃ duggatānam̐ mālā, kuto alaṃkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññataram̐ tiṇaṇḍupakaṃ gahetvā taṃ ārāmikinim̐ etad avoca: hand' imaṃ tiṇaṇḍupakaṃ tassā dārikāya sīse paṭimuñcā 'ti. atha kho sā ārāmikinī taṃ tiṇaṇḍupakaṃ gahetvā tassā dārikāya sīse paṭimuñci. sā ahosi suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā rañño pi antepure suvaṇṇamālā. manussā rañño Māgadhasa Seniyassa Bimbisārassa ārocesum: amukassa deva ārāmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamaṃsayam̐ corikāya ābbatā 'ti. atha kho rājā Māgadho Seniyo Bimbisāro taṃ ārāmikakulam̐ bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacivaram̐ ādāya Pilindagāmam̐ piṇḍāya pāvīsi. Pilindagāmake sapadānam̐ piṇḍāya caramāno yena tassā ārāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamitvā paṭivissake pucchi: kaṃ imaṃ ārāmikakulam̐ gatan ti. etissā bhante suvaṇṇamālāya kāraṇā rañña bandhāpitan ti. atha kho āyasmā Pilindavaccho yena rañño Māgadhasa Seniyassa Bimbisārassa nivesanam̐ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnam̐

kho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ āyasmā Pilindavaccho etad avoca: ||7|| kissa mahārāja ārāṃikakulaṃ bandhāpitaṃ ti. tassa bhante ārāṃikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā amhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissarapaṇaṃ corikāya ābhatā 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa pāsādaṃ suvaṇṇaṃ ti adhimucchi, so ahosi sabbo sovaṇṇamayo. idaṃ pana te mahārāja tāvabahuṃ suvaṇṇaṃ kuto 'ti. aññātaṃ bhante, ayyassa eso iddhānubhāvo 'ti taṃ ārāṃikakulaṃ muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassitaṃ ti attamaṇā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimsu seyyath' idaṃ: sappiṃ navanītaṃ telaṃ madhuṃ phāṇitaṃ ti. pakatiyāpi ca āyasmā Pilindavaccho lābhi hoti, pañcannaṃ bhesajjānaṃ laddhaṃ-laddhaṃ parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddhaṃ-laddhaṃ kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāva-nāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olina-villāni tiṭṭhanti, undurehi pi viharā okiṇṇavikīṇā honti. manussā viharacārikāṃ āhīṇḍantā passitvā ujjhāyanti khīyanti vipācenti: antokotṭhāgarikā ime samaṇā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosun kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesun. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentīti. saccam bhagavā. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: yāni kho pana tāni gilānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni seyyath' idaṃ: sappiṃ navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhujitabbāni, taṃ atikkāmayato yathādhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātabhāṇavāraṃ paṭhamam.

atha kho bhagavā Sāvatthiyaṃ yathābhirantaṃ viha-

ritvā yena Rājagahaṃ tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge guḷakaraṇaṃ okkamitvā guḷe piṭṭhaṃ pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto sapaṛiso guḷaṃ na paribhuñjati, ye pi 'ssa sotabbhaṃ maññanti, te pi guḷaṃ na paribhuñjanti. bhagavato etaṃ atthaṃ ārocesuṃ. kimatthiyā bhikkhave guḷe piṭṭhaṃ pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭhaṃ pi chārikam pi pakkhipanti so ca guḷo tv eva saṃkhaṃ gacchati, anujānāmi bhikkhave yathāsukhaṃ guḷaṃ paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggaṃ jātaṃ, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapaṛiso muggaṃ na paribhuñjati, ye pi 'ssa sotabbhaṃ maññanti, te pi muggaṃ na paribhuñjanti. bhagavato etaṃ atthaṃ ārocesuṃ. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukhaṃ muggaṃ paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīraṃ apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānaṃ loṇasovīraṃ, agilānaṃ udakasambhinnaṃ pānaparibhogena paribhuñjitun ti. ||3|| 16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagahaṃ tad avasari. tatra sudhaṃ bhagavā Rājagāhe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotīti sāmaṃ tilaṃ pi taṇḍulaṃ pi muggaṃ pi paññāpetvā anto vāsetvā anto sāmaṃ pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasamhitāṃ tathāgatā pucchanti no anatthasamhitāṃ, anatthasamhite setuḡhāto tathāgatānaṃ. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi: kut' āyam Ānanda yāgū 'ti.
 atha kho āyasmā Ānando bhagavato etam attham ārocesi.
 ||2|| vigarahi buddho bhagavā: ananucchaviyam Ānanda
 ananulomikam appatirūpam assāmanakam akappiyam aka-
 ranīyam. katham hi nāma tvam Ānanda evarūpāya bahullāya
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmam
 pakkam tad api akappiyam. n' etam Ānanda appasannānam
 vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū
 āmantesi: na bhikkhave anto vuttham anto pakkam
 sāmam pakkam paribhuñjitabbam. yo paribhuñjeyya,
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tiṇṇam
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vu-
 ttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya,
 āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmampāko paṭi-
 kkhitto 'ti punapāke kukkucāyanti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave punapākam pacitun ti.
 ||6|| tena kho pana samayena Rājagaham dubbhikkham ho-
 ti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi
 ārāmanam āharanti, tāni bhikkhū bahi vāsentī, ukkapiṇḍakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhikkhave anto vāsetun ti. anto vāsetvā bahi
 pācentī, damakā parivārentī. bhikkhū avissatthā pari-
 buñjanti. bhagavato etam attham ārocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam ti. ||7|| tena kho pana samayena sambhulā bhikkhū Kāsisu vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. āciṇṇam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum: atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. ||8|| khamaniyam bhagavā, idha mayam bhante Kāsisu vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyam passati kappiyakārako ca na hoti, sāmam gahetvā haritvā kappiyakāram passitvā bhūmiyam nikkhipitvā paṭiggahāpetvā paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitum ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yaṃ nūnāhaṃ nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyam ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkamī, upasamkamitvā bhagavatā saddhim sammodi. sammodaniyam katham saraṇiyam vītisāretvā ekamantam atthāsi, ekamantam tūto kho so brāhmaṇo bhagavantam etad avoca: adhvāsetu me bhante bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṇhi-

bhāvena. atha kho so brāhmaṇo bhagavato adhivāsanaṃ viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassa rattiya accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṃhasamayāṃ nivāsetvā pattacivaraṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhagavato etad ahosi : yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuṃ dassāmiti, te mayā pamuṭṭhā dātum. yaṃ nūnāhaṃ nave ca tile navañ ca madhuṃ kolambehi ca ghaṭehi ca ārāmaṃ harāpeyyaṃ ti. atha kho so brāhmaṇo nave ca tile navañ ca madhuṃ kolambehi ca ghaṭehi ca ārāmaṃ āharāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tṛito kho so brāhmaṇo bhagavantaṃ etad avoca : ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuṃ dassāmiti, te mayā pamuṭṭhā dātum. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navañ ca madhuṃ ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nihataṃ bhuttāvinā pavāritena anātirittaṃ paribhuñjitum ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa upatthākakulaṃ saṃghassa' atthāya khādaniyaṃ pāhesi : ayyassa Upanandassa dassetvā saṃghassa dātubbaṃ ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavittṭho hoti. atha kho te manussā āramāṃ gantvā bhikkhū pucchimsu: kamaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavittṭho 'ti. idam bhante khādaniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. tena hi bhikkhave paṭiggahe tvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni payirupāsītvā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭiggaḥitaṃ bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. ||2|| 19 ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattṭhi tena cārikaṃ pakkāmi. anupubbenā cārikaṃ caramāno yena Sāvattṭhi tad avasari. tatra sudam bhagavā Sāvattṭhiyaṃ viharatī Jetavane Anāthapiṇḍikassa ārame. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etaḍ avoca: pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso muḍālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tiro pāturahosi. ||1|| addasa kho aññataro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahāmoggallānaṃ etaḍ avoca: etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammiṭi. bhisehi ca me āvuso attho muḍālikāhi cā 'ti. atha kho so nāgo aññataraṃ nāgaṃ ānāpesi: tena hi bhane ayyassa bhise ca muḍālikāyo ca yāvatatthaṃ dēhīti. atha kho so nāgo Mandākinīṃ pokkharaniṃ ogāhetvā soṇḍāya bhisaṇ ca muḍāliṇ ca abbāhītvā suvi-

kkhālitam vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā Mahāmogallāno ten' upasaṅkhami. ||2|| atha kho āyasmā Mahāmogallāno seyyathāpi nāma balavā puriso sammāññitam vā bāham pasāreyya pasāritam vā bāham sammāññeyya, evam eva Mandākinīyā pokkharāṇiyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākinīyā pokkharāṇiyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmogallānassa bhise ca muḍḍalikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākinīyā pokkharāṇiyā tīre pāturahosi. atha kho āyasmā Mahāmogallāno āyasmato Sāriputtassa bhise ca muḍḍalikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḍḍalikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi. bahū bhisā ca muḍḍalikāyo ca avasitthā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṅkhāpi paṭikkhipanti, sabbo ca saṅgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanatṭham pokkharatṭham bhuttāvinā pavāritena anāritam paribhuñjitun ti. ||4|| **20**||

tena kho pana samayena Sāvattthiyam bahum phalakhādanīyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalam na paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abijam nibbatta-bijam akata-kappam phalam paribhuñjitun ti. ||1|| **21**||

atha kho bhagavā Sāvattthiyam yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagaham viharati Vējuvane Kalanda-kaniyāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāsagotto vejjo satthakammam karoti. atha kho bhagavā senāsanacārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṅkhami. ||1|| addasa kho Ākāsagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca: āgacchatu bhavam Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhaṇ ti. aṭṭha kho bhagavā mamaṃ khv āyaṃ moghapuri-
so uppanṇetīti tuṇhībhūto 'va paṭinivattitvā etasmiṃ nidāne
etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū
paṭipucchi: atthi kira bhikkhave amukasmaṃ vihāre bhikkhu
gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
sagotto vejje satthakammaṃ karotīti. ||2|| vigarahi buddho
bhagavā: ananucchaviyaṃ bhikkhave tassa moghapurisassa
ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ aka-
raṇiyaṃ. kathaṃ hi nāma so bhikkhave moghapuriso
sambādhe satthakammaṃ kārāpessatīti. sambādhe bhikkha-
ve sukhumaṃ chavi, duropayo vaṇo, dupparihāraṃ satthaṃ.
n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vīgara-
hitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhi-
kkhave sambādhe satthakammaṃ kārāpetabbam. yo
kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammaṃ paṭikkhittan ti vatthikammaṃ kārāpenti. ye
te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti:
kathaṃ hi nāma chabbaggiyā bhikkhū vatthikammaṃ kārā-
pessantīti. aṭṭha kho te bhikkhū bhagavato etaṃ atthaṃ
ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū
vatthikammaṃ kārāpenti. saccam bhagavā. vīgarahitvā
dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave
sambādhassa sāmantaṃ dvaṅgulā satthakammaṃ vā
vatthikammaṃ vā kārāpetabbam. yo kārāpeyya, āpatti
thullaccayassā 'ti. ||4|| 22 ||

aṭṭha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cāri-
kaṃ caramāno yena Bārāṇasī tad avasari. tatra sudam bha-
gavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena
kho pana समयena Bārāṇasiyaṃ Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā honti dāyaka kāraka
saṃghupatthākā. aṭṭha kho Suppiyā upāsikā āramaṃ gantvā
vihārena vihāraṃ pariveṇena pariveṇam upasamkamitvā bhi-
kkhū pucchati: ko bhante gilāno, kassa kiṃ āhariyyatū
'ti. ||1|| tena kho pana समयena aññātarena bhikkhunā

virecanam pītaṃ hoti. atha kho so bhikkhu Suppiyaṃ upāsikam etad avoca : mayā kho bhagini virecanam pītaṃ, attho me paṭicchādaniyenā 'ti. suṭṭhu ayya āhariyissatīti gharam gantvā antevāsim ānāpesi : gaccha bhane pavattamamsam jānāhīti. evaṃ ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunitvā kevalakappam Bārānasim āhīṇḍanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkamī, upasamkamitvā Suppiyaṃ upāsikam etad avoca : n' atth' ayye pavattamamsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahoṣi : tassa kho gilānassa bhikkhuno paṭicchādaniyam alabhantassa ābādho vā abhivaḍḍhissati kalamkiriyā vā bhavissati, na kho me taṃ paṭirūpaṃ yāhaṃ paṭisaunitvā na harāpeyyan ti potthanikaṃ gahetvā ūramaṃsam ukkantitvā dāsiyā adāsi : handa je imaṃ maṃsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūraṃ veṭhetvā ovarakaṃ pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharam gantvā dāsim pucchi : kahaṃ Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkamī, upasamkamitvā Suppiyaṃ upāsikam etad avoca : kissa nipannāsīti. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi maṃsāni pariccattāni, kim pana imāya aññaṃ kiñci adeyyaṃ bhavissatīti haṭṭho udaggo yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisīno kho Suppiyo upāsako bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanaṃ bhattaṃ saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhībāvena. atha kho Suppiyo upāsako bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kalam ārocāpesi : kālo bhante nīṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaraṃ ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkama, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena.

||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkama, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tthitam kho Suppiyam upāsakam bhagavā etad avoca: kham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussahatitī. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahosi succhavi loma jāto.

||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvutā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi loma jāto 'ti. haṭṭhā udaggā buddhapamukham bhikkhusamgham papitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onitapattapāṇim ekamantam nisīdimsu. atha kho bhagavā Suppiyam upāsakam Suppiyam ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pakkāmi.

||7|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: ko bhikkhave Suppiyam upāsikam mamsam viññāpesīti. evam vutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam mamsam viññāpesin ti. āhاريythā bhikkhū 'ti. āhاريythā bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñji' aham bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāham bhagavā paṭivekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appaṭivekkhitvā mamsam paribhuñjissasi. manussamamsam kho tayā moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi mamsāni pariccattāni. na bhikkhave manussamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā mamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||9|| tena kho pana samayena raṇṇo hatthi ma-

ranti. manussā dubbhikkhe hatthimamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam hatthimamsam denti, bhikkhū hatthimamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā hatthimamsam paribhuñjissanti. rājanāgam hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave hatthimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam assamamsam denti, bhikkhū assamamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā assamamsam paribhuñjissanti. rājanāgam assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave assamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam sunakhamamsam denti, bhikkhū sunakhamamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā sunakhamamsam paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam attham ārocesum. na bhikkhave sunakhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam ahimamsam denti, bhikkhū ahimamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā ahimamsam paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tīto kho Supasso nāgarājā bhagavantam etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyyup. sādhu bhante ayyā ahimamsam na paribhuñjeyyup ti. atha kho bhagavā Supassam nāgarājānam dhammiyā kathāya sandassesī — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne

dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||13|| tena kho pana samayena luddakā sihaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sihamāsaṃ denti. bhikkhū sihamāsaṃ paribhuñjitvā araṇṇe viharanti, sihā sihamāsaṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sihamāsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dipiṃ hantvā, acchaṃ hantvā, taraccaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taraccaṃsaṃ denti. bhikkhū taraccaṃsaṃ paribhuñjitvā araṇṇe viharanti, taraccaṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taraccaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||15||23||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhīṃ adḍhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussa bahū loṇaṃ pi telam pi taṇḍulam pi khadaniyaṃ pi sakāṭesu āropetvā buddhapamukhassa bhikkhusamghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭiṃ labhissāma tadā bhattaṃ karissāma 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭiṃ alabhantassa etad ahoṃ: atitāni kho me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaggaṃ olokento dve nāddasa yāguṇ ca madhugoḷakaṇ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkamaṃ, upasaṃkamtvā āyasmantaṃ Ānantaṃ etad avoca: idha me bho Ānanda paṭipāṭiṃ alabhantassa etad ahoṃ: atitāni kho

me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bho Ānanda bhattaggaṃ olovento dve na addasaṃ yāguṃ ca madhugolakaṃ ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṃ ca madhugolakaṃ ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ pucchissāmi. ||3|| atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. tena h' Ānanda paṭiyādetu 'ti. tena hi brāhmaṇa paṭiyādehiti. atha kho so brāhmaṇo tassā rattiyaṃ accayena pahūtaṃ yāguṃ ca madhugolakaṃ ca paṭiyādāpetvā bhagavato upanāmesi: paṭigaṇhātu me bhavaṃ Gotamo yāguṃ ca madhugolakaṃ ca 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehiti. bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusamghaṃ pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etaḍ avoca: das' ime brāhmaṇa ānisamsā yāguyā, katame dasa. yaguṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti, yāgu pitā khudaṃ paṭihanati, pipāsaṃ vinodeti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisamsā yāguyā 'ti. ||5||

yo saññatānaṃ paradattabhojināṃ kālena sakkaccaṃ dadāti yāguṃ

das' assa tñānāni anuppavacchati: āyuṃ ca vaṇṇaṃ ca sukhaṃ balaṃ ca,|

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsaṃ ca vyapaneti vātaṃ,

sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ sugatena vaṇṇitaṃ.|

tasmā hi yāguṃ alam eva dātum niccaṃ manussena sukhathikena

dibbāni vā patthayatā sukhāni manussasobhāgyataṃ icchatā vā 'ti. ||6||

atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇ ca madhugoḷakaṇ cā 'ti. ||7|| **24**||

assosun kho manussā : bhagavatā kira yāgu anuññatā madhugoḷakaṇ cā 'ti. te kālāss' eva bhojjayāguṃ paṭiyādentī madhugoḷakaṇ ca. bhikkhū kālāss' eva bhojjayāguyā dhātā madhugoḷakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatteṇa svātanāya buddhapamukho bhikkhusaṃgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yaṃ nūnāhaṃ addhatelasannaṃ bhikkhusatānaṃ addhatelasāni maṃsapātīsātāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātīṃ upanāmeyyaṃ ti. ||1|| atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena pañitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā addhatelasāni ca maṃsapātīsātāni bhagavato kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ ten' upasaṃkamī, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. ||2|| atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evaṃ āhamsu : thokaṃ āvuso dehi thokaṃ āvuso debhī. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ addhatelasāni ca maṃsapātīsātāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātīṃ upanāmeṣṣāmi. paṭigaṇhatha bhante yāvadatthan ti. na kho mayaṃ āvuso etaṃkāraṇā thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāss' eva bhojjayāguyā dhātā madhugoḷakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. ||3|| atha kho so taruṇapasanno mahāmatto ujjhāyati khlyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāguṃ paribhuñjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamaṇo āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusaṃghaṃ pa-

nītena khādaniyena bhojaniyena sabatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taruṇapasannaṃ mahāmattaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. || 4 || atha kho tassa taruṇapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkucecam ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'haṃ kupīto anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho so taruṇapasanno mahāmatto bhagavantam etad avoca: idha mayham bhante acirapakkantassa bhagavato ahud eva kukkucecam ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'haṃ kupīto anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. kiṃ nu kho mayā bhante bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. || 5 || yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusamgho nimantito, tadaggena te bahum puññaṃ pasūtaṃ, yadaggena te ekamekena bhikkhuna ekamekaṃ sītthaṃ paṭiggahitaṃ, tadaggena te bahum puññaṃ pasūtaṃ, saggā te āraddhā 'ti. atha kho so taruṇapasanno mahāmatto lābhā kira me, suladdham kira me, bahum kira mayā puññaṃ pasūtaṃ, saggā kira me āraddhā 'ti hattho udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 6 || atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjanti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā aññatra nimantitā aññassa bhojjayāgum paribhuñjissanti. n' etaṃ bhikkhave appasaṇṇānaṃ vā paśādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmante-

si: na bhikkhave aññatra nimantitena aññassa bhoggayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kāretabbo 'ti. ||7|| 25 ||

atha kho bhagavā Andhakavinde yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belattho Kaccāno Rājagahā Andhakavindam addhānamaggapaṭipanno hoti pañcamattehi sakatasatehi sabbehi' eva gulakumbhapūrehi. addasa kho bhagavā Belattham Kaccānam dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamūle nisīdi. ||1|| atha kho Belattho Kaccāno yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhiyādetvā ekamantam atthāsi. ekamantam tthito kho Belattho Kaccāno bhagavantam etad avoca: icchām' aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dātun ti. tena hi tvam Kaccāna ekam yeva gulakumbham āharā 'ti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā ekam yeva gulakumbham ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad avoca: āhaṇo bhante gulakumbho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna bhikkhūnam gulam dehīti. ||2|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā bhikkhūnam gulam datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guḷo bahu cāyam guḷo avasittho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna bhikkhūnam gulam yāvadattham dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā bhikkhūnam gulam yāvadattham datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guḷo yāvadattho bahu cāyam guḷo avasittho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna bhikkhū gulēhi santappēhīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā bhikkhū gulēhi santappesi. ekacce bhikkhū patte pi pūresum parissāvanāni pi thavikāyo pi pūresum. ||3|| atha kho Belattho Kaccāno bhikkhū gulēhi santappetvā bhagavantam etad avoca: santappitā bhante bhikkhū gulēhi bahu cāyam guḷo avasittho, kathāham bhante paṭipajjāmiti. tena

hi tvaṃ Kaccāna vighāsādānaṃ guḷaṃ dehīti. evaṃ bhante 'ti kho. Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānaṃ guḷaṃ datvā bhagavantam etad avoca: dinno bhante vighāsādānaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna vighāsādānaṃ yāvadatthaṃ guḷaṃ dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānaṃ yāvadatthaṃ guḷaṃ datvā bhagavantam etad avoca: dinno bhante vighāsādānaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucchaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. nāhaṃ taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇi-yā pajāya sadevamanussāya yassa so guḷo paribhutto sammā pariṇāmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvakaṃ vā. tena hi tvaṃ Kaccāna taṃ guḷaṃ appaharite vā chaḍḍehi appānake vā uḍake opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā taṃ guḷaṃ appānake uḍake opilāpesi. ||6|| atha kho so guḷo uḍake pakkhitto ciccitāyati ciccitāyati saṃdhūpāyati saṃpadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto uḍake pakkhitto ciccitāyati ciccitāyati saṃdhūpāyati saṃpadhūpāyati, evaṃ eva so guḷo uḍake pakkhitto ciccitāyati ciccitāyati saṃdhūpāyati saṃpadhūpāyati. atha kho Belaṭṭho Kaccāno saṃviggo lomahatṭhujāto yena bhagavā ten' upasaṃkami, upasaṃkamītvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saṅgakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi Belaṭṭhaṃ Kaccānaṃ kallacittaṃ muducittaṃ viñivarasacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkarasikā dhammadesanā taṃ pakāsesi — la — evaṃ eva Bela-

ṭṭhassa Kaccānassa tasmim yeva āsane virajam vitamalam dhammacakkhup udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||8|| atha kho Belatṭho Kaccāno diṭṭhadhammo pattadhammo veditadhammo pariyo-gāḷhadhammo tiṇṇavioikiccho vigatakathamkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassa 'ti kukkuccāyantaṃ guḷaṃ na bhuñjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānassa guḷaṃ, agilānassa guḷodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Pāṭaligāmo tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmaṃ anupatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu, ekamantaṃ nisiṇṇe kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etad avocuṃ: adhivāsetu no bhante bhagavā āvasathāgāraṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṃhībāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsaṇaṃ veditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-
su, upasaṃkamitvā sabbasanthariṃ santhataṃ āvasathāgāraṃ
santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā
telapadipaṃ āropetvā yena bhagavā ten' upasaṃkamimsu,
upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
atthamsu. ||2|| ekamantaṃ thitā kho Pātaliḡāmikā upāsakā
bhagavantaṃ etad avocum: sabbasanthariṃ santhataṃ bhante
āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpi-
to, telapadipo āropito, yassa dāni bhante bhagavā kālaṃ
maññatīti. atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā
pattacivaraṃ ādāya saddhiṃ bhikkhusaṃghena yena āvasa-
thāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhā-
letvā āvasathāgāraṃ pavisitvā majjhimāṃ thambhaṃ nissāya
puratthimābhimukho nisīdi. bhikkhusaṃgho pi kho pāde
pakkhāletvā āvasathāgāraṃ pavisitvā pacchimāṃ bhittiṃ
nissāya puratthimābhimukho nisīdi bhagavantaṃ yeva pura-
kkhatvā. Pātaliḡāmikāpi kho upāsakā pāde pakkhāletvā
āvasathāgāraṃ pavisitvā puratthimāṃ bhittiṃ nissāya pa-
cehimābhimukhā nisīdimsu bhagavantaṃ yeva purakkha-
tvā. ||3||

atha kho bhagavā Pātaliḡāmike upāsake āmantesi: pañc'
ime gahapatayo ādinavā dussilassa sīlavipattiyā. katame
pañca. idha gahapatayo dussilo sīlavipanno pamādhādhikara-
ṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādinavo
dussilassa sīlavipattiyā. puna ca paraṃ gahapatayo dussī-
lassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ
dutiyo ādinavo dussilassa sīlavipattiyā. puna ca paraṃ ga-
hapatayo dussilo sīlavipanno yañ ñad eva parisāṃ upasaṃka-
mati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gaha-
patiparisāṃ yadi samāpāpārisāṃ avisārado upasaṃkamati
maṅkubbhūto, ayaṃ tatiyo ādinavo dussilassa sīlavipattiyā.
puna ca paraṃ gahapatayo dussilo sīlavipanno sammūlho
kālaṃ karoti, ayaṃ catuttho ādinavo dussilassa sīlavipattiyā.
puna ca paraṃ gahapatayo dussilo sīlavipanno kāyassa bhedā
paraṃ maraṇā apāyaṃ duggatiṃ viṇipātāṃ nirayaṃ upa-
pajjati, ayaṃ pañcama ādinavo dussilassa sīlavipattiyā. ime
kho gahapatayo pañca ādinavā dussilassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo silavā silasampanno appamāḍādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavato silasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ duttiyo ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavā silasampanno yaṃ ñad eva parisam upasaṃkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam viśārado upasaṃkamati amaṇkubhūto, ayaṃ tatiyo ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavā silasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavā silasampanno kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso silavato silasampadāya. ime kho gahapatayo pañca ānisaṃsā silavato silasampadāyā 'ti. ||5||

atha kho bhagavā Pāṭaligāmiṃ upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi: abhikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññathā 'ti. evaṃ bhante 'ti kho Pāṭaligāmiṃ upāsakā bhagavato paṭisunitvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamissu. ||6||

atha kho bhagavā seirapakkantesu Pāṭaligāmiṃkesu upāsakesu suññāgāraṃ pāvisi. tena kho pana samayena Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayam paccutthāya dībkena cakkhunā visuddhena atikkantaṃānusaṅgena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmaṃ padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmaṃ padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmaṃ padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: ke nu kho te Ānanda Pāṭaligāme nagaraṃ māpentīti. Sunidhavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjinaṃ paṭibāhāyā 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā evaṃ eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjinaṃ paṭibāhāyā. idhāhaṃ Ānanda rattiyaṃ paccūsasamayaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo . . . nicānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vaṇṇipatho idaṃ agganagaraṃ bhavissati Pāṭaliputtam puṭa-bhedanam. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ katham sārāṇiyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhitā kho Sunidhavassakārā Magadhamahāmattā bhagavantaṃ etad avocum: adhivāsetu no bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇḍibhāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhivāsanam veditvā pakkamimsu. ||9|| atha kho Sunidhavassakārā Magadhamahāmattā paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum: kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onitapattapaṇiṃ ekamantaṃ nisīdimsu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodi: ||10||

yasmim padese kappeti vāsam paṇḍitajātiyo,
silavantettha bhojetvā saññate brahmacariye |
yā tattha devatā āsuraṃ tāsāṃ dakkhiṇam ādise,
tā pūjitā pūjayanti, mānitā mānayanti naṃ, |

tato naṃ anukampanti mātā puttāṃ va orasāṃ.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā uttṛhāyāsanaṃ pakkāmi. ||11|| tena kho pana samayena Sunidhavassakārā Magadhamahāmatā bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' aṇṇaṃ Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati, yena tiṭṭhena Gaṅgaṃ nadiṃ uttarissati taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahosi. atha kho bhagavā yena Gaṅgā nadi ten' upasaṃkhami. tena kho pana samayena Gaṅgā nadi pūrā hoti samatitthikā kākāpeyyā. manussā aññe nāvaṃ pariyesanti aññe ulumpaṃ pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāma. ||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyesante aññe ulumpaṃ pariyesante aññe kullaṃ bandhante orā pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso sammāññitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammāññeyya, evaṃ eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre paccutthāsi saddhiṃ bhikkhusaṃghena. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

ye taranti appavaṃ saraṃ setuṃ katvāna vissajja pallalāni,
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atha kho bhagavā yena Koṭṭigāmo ten' upasaṃkhami. tatra sudaṃ bhagavā Koṭṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appativedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā appativedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhasa ariyasaccassa, dukkhanirodhagāminipaṭipadāriyasaccassa ananubodhā appativedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

atha kho te Licchavi Ambapāliṃ gaṇikaṃ etad avocum :
 kissa je Ambapāli daharānaṃ-daharānaṃ Licchavināṃ isāya
 isam yugena yugaṃ cakkena cakkam akkhena akkham
 paṭivatteṣṭi. tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je
 Ambapāli amhākaṃ etaṃ bhattaṃ satasahassenā 'ti. sace pi
 ayyaputtā Vesālīṃ sāhāraṃ dajjeyyātha, n' eva dajjāhaṃ
 taṃ bhattaṃ ti. atha kho te Licchavi aṅguli poṭhesum :
 jīt' amhā vata bho ambakāya, parājīt' amhā vata bho
 ambakāyā 'ti. ||4|| atha kho te Licchavi yena bhagavā
 ten' upasaṃkamimsu. addasa kho bhagavā te Licchavi dū-
 rato 'va āgacchante, disvāna bhikkhū āmantesi : yehi bhi-
 kkhave bhikkhūhi devā Tāvatisā aditṭhapubbā, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasaṃpharatha bhikkhave Licchaviparisam Tāvatiṃ-
 saparisaṃ ti. atha kho te Licchavi yāvatikā yānassa bhūmi
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te
 Licchavi bhagavā dhammiyā kathāya sandassesī samādapesi
 samuttejesī sampahāpsesi. atha kho te Licchavi bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
 hāpsitā bhagavantam etad avocum : adhivāsetu no bhante
 bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusamghenā 'ti.
 adhivuttho 'mhi Licchavi svātanāya Ambapāliyā gaṇikāya
 bhattaṃ ti. atha kho te Licchavi aṅguli poṭhesum : jīt'
 amhā vata kho ambakāya, parājīt' amhā vata bho ambakāyā
 'ti. atha kho te Licchavi bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhi-
 ñam katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme
 yathābhirantaṃ viharitvā yena Nātikā ten' upasaṃkami.
 tatra sudam bhagavā Nātike viharati Giṇṇjakāvasatho.
 atha kho Ambapāli gaṇikā tassā rattiya accayena sake ārāme
 paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato
 kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha
 kho bhagavā pubbaṃhasamayaṃ nivāsetvā pattacīyaram ādā-
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami,
 upasaṃkamitvā paṇiṭṭatte āsane nisīdi saddhiṃ bhikkhu-

samghena. atha kho Ambapāli gaṇikā buddhapamukhaṃ bhikkhusamghaṃ paṇṭhena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onī-tapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapāli gaṇikā bhagavantaṃ etad avoca: imāhaṃ bhante Ambapālivanāṃ buddhapamukhassa bhikkhusamghassa dammiti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā Ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvanaṃ ten' upa-saṃkami. tatra sudāṃ bhagavā Vesāliyaṃ viharati Ma-hāvane Kūṭāgārasālāyaṃ. ||6||30||

Licchavibhāṇavāraṃ nīṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassaṃ parisāyaṃ nisīno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā arahāṃ sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ taṃ bhagavantaṃ dassanāya upasaṃkameyyaṃ arahantaṃ sammāsambuddhaṃ ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasaṃkami, upasaṃkamitvā nigaṇṭhaṃ Nātaputtaṃ etad avoca: icchāhaṃ ahaṃ bhante samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum ti. kiṃ pana tvaṃ Sīha kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetiti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantaṃ dassanāya so paṭippassambhī. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhaṃ ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sihassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇaṃ bhāsanti. tatiyam pi kho Sihassa senāpatissa etad ahoṣi: nissamsayaṃ . . . saṃghassa vaṇṇaṃ bhāsanti. kiṃ hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam dassanāya upasamkameyyaṃ arahantaṃ sammāsambuddhan ti. || 3 || atha kho Siho senāpati pañcahi rathasatehi divādivassa Vesāliyaṃ niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Siho senāpati bhagavantam etad avoca: sutam metaṃ bhante: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇa dhammaṃ deseti tena ca sāvake vinetīti. ye te bhante evaṃ āhaṃsu: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇa dhammaṃ deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammaṃ vyākaronāti. na ca koci sahadhammiko vādānuvādo gārayhatthānaṃ āgacchati, anabbhakkhātukāmā hi mayaṃ bhante bhagavantaṃ ti. || 4 ||

atthi Siha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇa dhammaṃ deseti tena ca sāvake vinetīti. atthi Siha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: kiriyaṇaṃ samaṇo Gotamo, kiriyaṇa . . . vinetīti. atthi Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Siha pariyāyo yena maṃ . . . vadeyya: jegucchi samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Siha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Siha pariyāyo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Siha pariyāyo yena maṃ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. || 5 || kathaṃ ca Siha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇa dhammaṃ

deseti tena ca sāvake vinetīti. ahaṃ hi Siha akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa anekavihitānaṃ pāpakānaṃ akusālānaṃ dhammānaṃ akiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ahaṃ hi Siha kiriyāṃ vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa anekavihitānaṃ kusālānaṃ dhammānaṃ kiriyāṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. ahaṃ hi Siha ucchedaṃ vadāmi rūgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusālānaṃ dhammānaṃ ucchedaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. ahaṃ hi Siha jigucchāmi kāyaduccaritena vacīduccaritena manoduccaritena anekavihitānaṃ pāpakānaṃ akusālānaṃ dhammānaṃ samāpattiyaṃ jegucchitāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. ||7|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. ahaṃ hi Siha vinayāya dhammaṃ desemi rūgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusālānaṃ dhammānaṃ vinayāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. tapany' ahaṃ Siha pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. yassa kho Siha tapanyā pāpakā akusālā dhammā pahinā uccinnamūlā tālā vatthukatā anabhāvaṃ katā āyutim anuppādadhammā taṃ ahaṃ tapassīti vadāmi. tathāgatassa kho Siha tapanyā pāpakā akusālā dhammā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Siha āyatim gabbhaseyyā punabbhavābhiniḍḍatti pahinā ucchinnamūlā tālā vattthukatā anabbhavaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Siha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Siha assatto paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Siho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Siha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakam labhitvā kevalakappaṃ Vesālīṃ patākam parihareyyuṃ Siho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṃghaṃ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| dīgharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : dīgharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. sutam metam bhante : samaṇo Gotamo evam āha : mayham eva dānaṃ dātabbam, na aññesaṃ dānaṃ dātabbam, mayham eva sāvakānaṃ dānaṃ dātabbam, na aññesaṃ sāvakānaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakanam dinnam mahapphalam, na aññesam sāvakanam dinnam mahapphalam ti. atha ca pana mam bhagavā nigaṇṭhesu pi dāne samādapeti. api ca bhante mayham ettha kalam jānissāma. es' āham bhante tatiyam pi bhagavantam saram gacchāmi . . . saram gatan ti. ||11|| atha kho bhagavā Sihassa senāpatissa anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Siho senāpati bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Siho senāpati aññataram purisaṃ ānāpesi: gaccha bhāṇe pavattamamsam jānāhiti. atha kho Siho senāpati tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi: kalam bhante, niṭṭhitam bhattam ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Sihassa senāpatissa nivesanaṃ ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||12|| tena kho pana samayena sambahulā nigaṇṭhā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti: ajja Sihena senāpatinā thullam pasum vadhitvā samāgussa Gotamassa bhattam katam, tam samāso Gotamo jānam uddissakataṃ mamsam paribhuñjati paṭiccekamman ti. atha kho aññataro puriso yena Siho senāpati ten' upasakammi, upasamkamitvā Sihassa senāpatissa upakaṇṇake ārocesi: yagghe bhante jāneyyāsi, ete sambahulā nigaṇṭhā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti: ajja . . . uddissakataṃ mamsam paribhuñjati paṭiccekamman ti. alam ayyo digharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā samghassa, na ca pana te āyasmantā jiranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayham jīvitahetu pi sañcicca pāpam jivitā voropeyyāmā 'ti. ||13|| atha kho Siho senāpati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 ñam ekamantam nisīdi, ekamantam nisinnam kho Siham
 senāpatim bhagavā dhammiyā kathāya sandassetvā . . .
 sampahamsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā
 etasmim nidāne dhammikatham katvā bhikkhū āmantesi : na
 bhikkhave jānam uddissakataṃ mamsaṃ paribhuñji-
 tabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi
 bhikkhave tikoti-parisuddham macchamamsaṃ adittṭham
 asutam aparisaṅkitaṃ ti. ||14|| 31||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha
 kho bhagavato rahogataṃ paṭisallinassa evaṃ cetaso pa-
 rivitakko udapādi : yāni tāni mayā bhikkhūnam anuññā-
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vuttham anto
 pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīha-
 tam purebhattam paṭiggahitam vanatṭham pokkharatṭham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho
 bhagavā sāyaṇhasamayam paṭisallānaṃ vutthito āyasmantaṃ
 Ānandaṃ āmantesi : yāni tāni Ānanda mayā bhikkhū-
 nam anuññātāni . . . paribhuñjantīti. paribhuñjanti bha-
 gavā 'ti. ||1|| atha kho bhagavā etasmim nidāne etasmim
 pakarane dhammikatham katvā bhikkhū āmantesi : yāni
 tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe
 dussasse dullabhapiṇḍe anto vuttham anto pakkam sāmam pa-
 kkam uggahitapaṭiggahitakam tato nīhatam purebhattam pa-
 ṭiggahitam vanatṭham pokkharatṭham, tān' āham ajjatagge
 paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-
 hatam purebhattam paṭiggahitam vanatṭham pokkharatṭham
 bhuttāvinā pavāritena anatirittam paribhuñjitabbam. yo
 paribhuñjeyya, yathādhammo kāretabbo 'ti. ||2|| 32||

tena kho pana samayena jānapadā manussā bahum loṇam
 pi telam pi taṇḍulam pi khādaniyam pi sakāṭesu āropetvā
 bahārāmakotṭhake sakataparivattam karitvā acchanti yadā
 paṭipātim labhissāma tadā bhattam karissāma 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā
 Ānando ten' upasamkamimso, upasamkamitvā āyasmantaṃ
 Ānandaṃ etaḍ avocum: idha bhante Ānanda bahum loṇam
 pi telam pi taṇḍulam pi khādaniyam pi sakaṭesu āropetvā
 tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante
 Ānanda paṭipajjitabban ti. atha kho āyasmā Ānando bhagava-
 to etaṃ atthaṃ ārocesi. ||1|| tena h' Ānanda saṃgho paccanti-
 maṃ vihāraṃ kappiyabhūmiṃ sammannitvā tattha vāse-
 tu yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsā-
 daṃ vā hammiyaṃ vā guhaṃ vā. evañ ca pana bhikkhave
 sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho nā-
 petabbo: suṇātu me bhante saṃgho. yadi saṃghassa patta-
 kallaṃ, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sam-
 manneyya. esā ūatti. suṇātu me bhante saṃgho. saṃgho
 itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassā-
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-
 mati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2||
 tena kho pana samayena manussā tatth' eva sammutiyaṃ ka-
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-
 denti maṃsāni koṭṭenti kaṭṭhāni phārenti. assosi kho bha-
 gavā rattiyaṃ paccūsasamayam paccuṭṭhāya uccāsaddaṃ mahā-
 saddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ
 āmantesi: kiṃ nu kho so Ānanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva
 sammutiyaṃ kappiyabhūmiyā yāguyo pacanti bhattāni pacanti
 sūpāni sampādenti maṃsāni koṭṭenti kaṭṭhāni phārenti, so
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha
 kho bhagavā etasmim nidāne dhammikatvaṃ katvā bhikkhū
 āmantesi: na bhikkhave sammuti kappiyabhūmi pari-
 bhunjitabbā. yo paribhujeyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ
 gonisādikam gahapatin ti. ||4|| tena kho pana samayena
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-
 yyanti, tāni bhikkhū bahi ṭṭhapenti. ukkapinḍakāpi
 khādanti corāpi haranti. bhagavato etaṃ atthaṃ ārocesum.
 anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-bhūmiyo ussāvanantikam gonisādikam gahapatiṃ sammuttin ti. ||5|| **33**

catuvisatibhāṇavāram niṭṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsam nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre 'va nisīdati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūreti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ñeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsakammakaraporisam bhattena parivisati, na tāva taṃ khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti: ekañ ñeva saḥassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti, na tāva taṃ khīyati yāv' assa hatthagatā. ||1|| supisāya evarūpo iddhānubhāvo hoti: ekañ ñeva catudonikam piṭakam upanisīditvā dāsakammakaraporisassa chammāsikam bhattam deti, na tāva taṃ khīyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhānubhāvo: sīsam nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūreti. bhariyāya evarūpo iddhānubhāvo: ekañ ñeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsakammakaraporisam bhattena parivisati, na tāva taṃ khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo: ekañ ñeva saḥassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti, na tāva taṃ khīyati yāv' assa hatthagatā. ||3|| supisāya evarūpo iddhānubhāvo: ekañ ñeva catudonikam piṭakam upanisīditvā dāsakammakaraporisassa chammāsikam bhattam deti, na tāva taṃ khīyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena naṅgalena kasantassa satta sītāyo gacchanti. ||4|| atha kho rājā Māgadho Seniyo Bimbisāro aññataram sabbatthakam mahāmattam āmantesi: amhākam kira bhāṇe vijite Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubbhāvo : sīsam . . . satta sītāyo gacchanti. gaccha bhāpe jānāhi, yathā mayā sāmam dīṭṭho evaṃ tava dīṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhabassa Seniyassa Bimbisārassa paṭisunītvā caturaṅginīyā senāya yena Bhaddiyaṃ tena pāyāsi. ||5|| anupubbena yena Bhaddiyaṃ yena Meṇḍako gahapati ten' upasamkamī, upasamkamītvā Meṇḍakam gahapatim etad avoca : ahaṃ hi gahapati rañña āpatto : ambhākam kira bhāpe vijite . . . dīṭṭho bhavissatīti. passāma te gahapati iddhānubbhāvan ti. atha kho Meṇḍako gahapati sīsam nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūresi. dīṭṭho te gahapati iddhānubbhāvo, bhariyāya te iddhānubbhāvaṃ passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ āpāpesi : tena hi caturaṅginim senam bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekañ űeva ālḥakathālikam upanīṣiditvā ekañ ca sūpavyañḇjanakam caturaṅginim senam bhattena parivisi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. dīṭṭho te gahapati bhariyāya pi iddhānubbhāvo, puttassa te iddhānubbhāvaṃ passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttam āpāpesi : tena hi tāta caturaṅginīyā senāya chammāsikam vetanam dehīti. atha kho Meṇḍakassa gahapatissa putto ekañ űeva saḥassatṭhāvikam gabetvā caturaṅginīyā senāya chammāsikam vetanam adāsi, na tāva taṃ khīyati yāv' assa hatthagaṭā. dīṭṭho te gahapati puttassa pi iddhānubbhāvo, sunīṣāya te iddhānubbhāvaṃ passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati sunīsam āpāpesi : tena hi caturaṅginīyā senāya chammāsikam bhattam dehīti. atha kho Meṇḍakassa gahapatissa sunīsa ekañ űeva catudonikam piṭakam upanīṣiditvā caturaṅginīyā senāya chammāsikam bhattam adāsi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. dīṭṭho te gahapati sunīṣāya pi iddhānubbhāvo, dāsassa te iddhānubbhāvaṃ passissāmā 'ti. mayham kho sāmi dāsassa iddhānubbhāvo khetṭe passitabbo 'ti. ahaṃ gahapati dīṭṭho te dāsassa pi iddhānubbhāvo 'ti. atha kho so mahāmatto caturaṅginīyā senāya punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Senīyo Bimbisāro ten' upasamkamī, upasamkamītvā rañño Māgadhabassa Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelahehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khulu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddiyaṃ anuppatto Bhaddiye viharati Jātiyāvane. tam kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānam buddho bhagavā, so imaṃ lokam sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedoti, so dhammaṃ deseti ādikalyāṇam majjhe kalyāṇam pariyośanakalyāṇam sattham savyañjanam kevalaparipunnam parisuddham brahmacariyaṃ pakāseti. sādhu kho pana ta-thārūpānam arahataṃ dassanam hotīti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānaṇi yojāpetvā bhadraṃ yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantam dassanāya. addasamso kho sambahulā titthiyā Meṇḍakam gahapatiṃ dūrato 'va āgacchantam, disvāna Meṇḍakam gahapatiṃ etad avocaṃ: kham tvam gahapati gacchasīti. gacchāmu' aham bhante bhagavantam samamaṃ Gotamaṃ dassanāyā 'ti. kiṃ pana tvam gahapati kiriyavādo samāno akiriyavādam samamaṃ Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahoṣi: nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati yathā yime titthiyā usuyyanti, yāvatikā yānassa bhūmi yānena gantvā yānaṃ paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsaṇe bhagavantam etad avoca: abhikkantaṃ bhante — gha — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam

gatan ti, adhivāsetu ca me bhante bhagavā svātānāya bhāttam saddhīm bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. ||13|| atha kho Meṇḍako gahapati bhagavato adhivāsanam veditvā utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādapetvā bhagavato kālam ārocāposi: kālo bhante, niṭṭhitam bhāttam ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Meṇḍakassa gahapatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhīm bhikkhusamghena. ||14|| atha kho Meṇḍakassa gahapatissa bhariyā ca putto ca sunisā ca dāso ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. tesam bhagavā anupubbikaṭṭham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum: — gha — ete mayam bhante bhagavantam saraṇam gacchāma dhammaṁ ca bhikkhusamghaṁ ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇam gate 'ti. ||15|| atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantam bhuttāvim onitapattapaṇim ekamantam nisīdi. ekamantam nisinno kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharati, tāva aham buddhapamukhassa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamaṁsetvā utthāyāsanaṁ pakkāmi. ||16||

atha kho bhagavā Bhaddiye yathābhirantam viharitvā Meṇḍakam gahapatim anāpucchā yena Aṅguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhīm addhatelasahi bhikkhusatehi. assosi kho Meṇḍako gahapati: bhagavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā . . . bhikkhusatehīti. atha kho Meṇḍako gahapati dāse ca kammakare ca ānāpesi: tena hi bhāṇe bahum loṇam pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā āgacchatha, addhatelasāni ca gopālakasatāni addhatelasāni dhenusatāni ādāya āgucchantu, yattha bhagavantam passissāma tattha taruṇena khīrena bhojessāma 'ti. ||17|| atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi. atha kho Mendako gahapati yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tthito kho Mendako gahapati bhagavantam etad avoca: adhivāsetu me bhante bhagavā avātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. atha kho Mendako gahapati bhagavato adhivāsanam viditvā bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho Mendako gahapati tassā rattiya accayena paṇitam khādaniyam bhojaniyam paṭiyādapetvā bhagavato kālam ārocāpesi: kālo bhante, nitthitam bhattan ti. ||18|| atha kho bhagavā pubbaṇhasammayam nivāsetvā pattacivaram ādāya yena Mendakassa gahapatissa parivesanā ten' upasamkamī, upasamkamitvā paṇṇatte āsane nisīdi saddhim bhikkhusamghena. atha kho Mendako gahapati addhatelasāni gopālakasatāni āpāpesi: tena hi bhāṇe ekamekaṃ dhenum gahe tvā ekamekassa bhikkhumo upatitthatha taruṇena khīrena bhojessāmā 'ti. atha kho Mendako gahapati buddhapamukhaṃ bhikkhusamgham paṇṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi taruṇena ca khīrena. bhikkhū kukkucāyanta khīram na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribbuñjathā 'ti. ||19|| atha kho Mendako gahapati buddhapamukhaṃ bhikkhusamgham paṇṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā taruṇena ca khīrena bhagavantam bhuttāvim onṭapattapaṇim ekamantam nisīdi. ekamantam nisiṇṇo kho Mendako gahapati bhagavantam etad avoca: santi bhante maggā kantārā appodakā appabbakkhā na sukarā apātheyyena gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam anujānātū 'ti. atha kho bhagavā Mendakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā pakkāmi. ||20|| atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave pañca gorase khīram dadhim takkaṃ navaṇṇitaṃ sappim. santi bhikkhave maggā kantārā appodakā appabbakkhā na sukarā apātheyyena gantum. anujānāmi bhikkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇaṃ loṇatthi-

kena, guḷo guḷatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyyakārakānaṃ hatthe hiraṇṇaṃ upanikkhipanti iminā ayyassa yaṃ kappiyaṃ taṃ dethā 'ti. anujānāmi bhikkhave yaṃ tato kappiyaṃ taṃ sāditaṃ. na tv evāhaṃ bhikkhave kena-ci pariyāyena jātarūparajataṃ sāditaḥ pariyesitaḥ ti vadāmi. ||21|| **34**||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Āpaṇaṃ tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇaṃ anupatto Āpaṇe viharati. taṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotiti. atha kho Keniyassa jaṭilassa etad ahosi : kiṃ nu kho ahaṃ samaṇassa Gotamassa harāpeyyaṃ ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesaṃ idaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavattaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti, seyyath' idaṃ : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāseṭṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādīyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arabati samaṇo pi Gotamo evarūpāni pānāni sāditaṃ ti, pahūtaṃ pānaṃ paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisaṛetvā ekamantaṃ aṭṭhāsi. ekamantaṃ titho kho Keniyo jaṭilo bhagavantam etad avoca : paṭigaṇhātu me bhavaṃ Gotamo pānaṃ ti. tena hi Keniya bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahatthaṃ onītapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhivāsetu me bhavam Gotamo svātanaṃ bhattam saddhim bhikkhusamghena 'ti. ||4|| mahā kho Keniya bhikkhusamgho adḍhatelasāni bhikkhusatāni tvaṃ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṃ cāpi bho Gotama mahā bhikkhusamgho adḍhatelasāni bhikkhusatāni ahaṃ ca brāhmaṇesu abhippasanno. adhivāsetu me . . . bhikkhusamghena 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṃ cāpi . . . saddhim bhikkhusamghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madbup. muddikāp. sālukap. phārusakapānaṃ. anujānāmi bhikkhave sabbaṃ phalārassam ṭhapetvā dhañṇaphalārassam. anujānāmi bhikkhave sabbaṃ pattārassam ṭhapetvā dākārassam. anujānāmi bhikkhave sabbaṃ pupphārassam ṭhapetvā madhukapupphārassam. anujānāmi bhikkhave uccurassan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyaṃ accayena sake assame paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālāṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Keniyassa jaṭilassa assamo ten' upasaṃkamīti, upasaṃkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ onitapattapānaṃ ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodī :

aggibhuttamukhā yaṇṇā, sāvitthī chandaso mukhaṃ,
rājā mukhaṃ manussānaṃ, nadiṇaṃ sāgaro mukhaṃ,
nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ,
puṇṇaṃ ākaṅkhamānaṃ samgho ve jayataṃ mukhaṃ ti.

atha kho bhagavā Keniyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||8|| 35 ||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ addhatelasehi bhikkhusatehi. assosun kho Kosinārakā Mallā: bhagavā kira Kusināraṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ addhatelasehi bhikkhusatehiti. te saṃgaram akāmsu: yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikaṃ caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akāmsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasantam Ānantaṃ abhivādetvā ekamantaṃ atthāsī. ekamantaṃ thitaṃ kho Rojaṃ Mallam āyasmā Ānando etad avoca: uḷāraṃ kho te idaṃ āvuso Roja yaṃ tvam bhagavato paccuggamanam akāsi. nāhaṃ bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, apī ca nātihi saṃgare kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda nātinam daṇḍabhayā evāhaṃ bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamano aho: kathaṃ hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto nātamanusso. mahiddhiyo kho pana evarūpānaṃ nātamanussānaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaraṃ tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallam mettena cittaṃ pharitvā utthāyāsanā vihāraṃ pāvisi. atha kho Rojo Mallo bhagavatā mettena cittaṃ phuttho seyyathāpi nāma gāvī taruṇavacchā eva eva vihārena vihāraṃ pariveṇena pariveṇam upasaṃkamitvā bhikkhū pucchati: kaṃ nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanakāma hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaḷam ākoṭehi, vivarissati te bhagavā dvāraṇ ti. ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaḷam ākoṭesi, vivari bhagavā dvāraṇ. atha kho Rojo Mallo vihāram pavisitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnassa kho Rojassa Mallassa bhagavā anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: sādhu bhante ayyā mamañ ñeva paṭigaṇheyyum civarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāram no aññesan ti. yesam kho Roja sekkena nūpene sekkena dassanena dhammo diṭṭho seyyathāpi tayā tesam pi evam hoti: aho nūna ayyā amhākañ ñeva paṭigaṇheyyum civarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāram no aññesan ti. tena hi Roja tava e' eva paṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyam paṇitānam bhaddānam bhaddapāṭipāṭi adhiṭṭhitā hoti. atha kho Rojassa Mallassa paṭipāṭim alabhantassa etad ahosi: yaṃ nūnāham bhaddaggaṃ olokeyyam, yaṃ bhaddagge nāddasaṃ tam paṭiyādeyyan ti. atha kho Rojo Mallo bhaddaggaṃ olokento dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam etad avoca: idha me bhante Ānanda paṭipāṭim alabhantassa etad ahosi: yaṃ nūnāham bhaddaggaṃ olokeyyam, yaṃ bhaddagge nāddasaṃ tam paṭiyādeyyan ti. so kho aham bhante Ānanda bhaddaggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca. sac' āham bhante Ānanda paṭiyādeyyam dākañ ca piṭṭhakhādaniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmiti. ||6|| atha kho āyasmā Ānando bhagavato etam attham ārocesi. tena h' Ānanda paṭiyādetā 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo Mallo tassā rattiyā accayena pahūtam dākañ ca piṭṭhakhādaniyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnam dehīti. bhikkhū kukkucāyantaṃ na pa-

ṭiḡaṇḡanti. paṭiḡaṇḡatha bhikkhave paṛibbuṇḡjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusamghaṃ
 paḡūtehi ḡākehi ca piṭṭhakhāḡaniyeḡi ca saḡatthā santappe-
 tvā sampavāretvā bhagavantam dhotaḡattham onitapattapā-
 ṇim ekamantaṃ nisidi. ekamantaṃ nisinnaṃ kho Rojaṃ
 Mallam bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 haṃsetvā utṭhāyāsanā pakkāmi. atha kho bhagavā etasmiṃ
 nidāne dhammikathaṃ katvā bhikkhū āmantesi : anuḡānāmi
 bhikkhave sabbaṃ ca ḡākam sabbaṃ ca piṭṭhakhāḡani-
 yan ti. ||8||36||

atha kho bhagavā Kusinārāyam yathābhirantaṃ viha-
 ritvā yena Ātumā tena cārikaṃ pakkāmi mahatā bhikkhu-
 samghena saddhīm adḡhatelaseḡi bhikkhusateḡi. tena kho
 pana samayena añṇatara vuḡḡhapabbajito Ātumāyam paṭiva-
 sati nahāpitaḡubbo, tassa dve dārakā honti maṇḡukā paṭi-
 bhāneyyakā dakkhā pariyoḡātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḡḡhapabbajito : bhagavā
 kira Ātumam āḡacchaḡi mahatā bhikkhusamghena saddhīm
 adḡhatelaseḡi bhikkhusateḡi. atha kho so vuḡḡhapabbajito
 te dārake etad avoca : bhagavā kira tāta Ātumam āḡacchaḡi
 mahatā bhikkhusamghena saddhīm adḡhatelaseḡi bhikkhusa-
 teḡi. ḡacchaḡa tumḡe tāta khurabhaṇḡam āḡāya nāḡiyā-
 vāpakena anuḡharakaṃ-anuḡharakaṃ āḡiṇḡatha loṇam pi
 telam pi taṇḡulam pi khāḡaniyam pi saṃharatha, bhagavato
 āḡatassa yāḡupānaṃ karissāma 'ti. ||2|| evam tāta 'ti kho te
 dārakā tassa vuḡḡhapabbajitassa paṭisuṇṡtvā khurabhaṇḡam
 āḡāya nāḡiyāvāpakena anuḡharakaṃ-anuḡharakaṃ āḡiṇḡanti
 loṇam pi telam pi taṇḡulam pi khāḡaniyam pi saṃharanta.
 manussa te dārake maṇḡuke paṭibhāneyyake passitvā ye pi
 na kāraḡetukāma te pi kāraḡenti kāraḡetvāpi bahuṃ denti.
 atha kho te dārakā bahuṃ loṇam pi telam pi taṇḡulam pi
 khāḡaniyam pi saṃharimsu. ||3||

atha kho bhagavā anupubbena cārikaṃ caramāno yena
 Ātumā tad avasuri. tatra sudam bhagavā Ātumāyam vi-
 harati Bhūsāḡāre. atha kho so vuḡḡhapabbajito tassā
 rattiyā accayena paḡūtaṃ yāḡuṃ paṭiyāḡāpetvā bhagavato
 upanāmesi paṭiḡaṇḡātu me bhante bhagavā yāḡun ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakanam vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā tam vuddhapabbajitam etad avoca : kut' āyaṃ bhikkhu yāgū 'ti. atha kho so vuddhapabbajito bhagavato etam attham ārocesi. || 4 || vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmaṇakam akappiyaṃ akaraṇiyaṃ. katham hi nāma tvaṃ moghapurisa pabbajito akappiye samādapessasi. n' etam moghapurisa appasannānam vā pasādaya. vigaravitvā dhammīkatham katvā bhikkhū āmanatesi : na bhikkhave pabbajitena akappiye samādapetabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhikkhave nahāpitapubbena khurabhaṇḍam pariharitabbam. yo parihareyya, āpatti dukkaṭassā 'ti. || 5 || **37** ||

atha kho bhagavā Ātumāyaṃ yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avasari. tatra sudam bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Sāvattīyaṃ bahum phalakhādaniyaṃ ussannaṃ hoti. atha kho bhikkhūnam etad ahoṣi : kiṃ nu kho bhagavatā phalakhādaniyaṃ anuññātam kiṃ ananuññātan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sabbaṃ phalakhādaniyaṃ ti. || 1 || **38** ||

tena kho pana samayena saṃghikāni bijāni puggalikāya bhūmiyā ropiyanti, puggalikāni bijāni saṃghikāya bhūmiyā ropiyanti. bhagavato etam attham ārocesum. saṃghikāni bhikkhave bijāni puggalikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāni, puggalikāni bijāni saṃghikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāniti. || 1 || **39** ||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci thāne kukkucaṃ uppajjati : kiṃ nu kho bhagavatā anuññātam kiṃ ananuññātan ti. bhagavato etam attham ārocesum. yaṃ bhikkhave mayā idaṃ na kappatīti appatikkhittam, tañ ce akappiyaṃ anulometi kappiyaṃ paṭibhāti, tam vo na kappati. yaṃ bhikkhave mayā idaṃ na kappatīti appa-

tikkhittam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yam bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatīti. ||1||

atha kho bhikkhūnam etad ahoṣi : kappati nu kho yāvakaḷikena yāmakālikam na nu kho kappati. kappati nu kho yāvakaḷikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakaḷikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam attham ārocesum. ||2|| yāvakaḷikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakaḷikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakaḷikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. ||3|| 40 ||

bhesajjakkhandaḥakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasaṃ, mūle, piṭṭhehi ca,
kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,
cuṇṇam, cālīni, māmsaṃ ca, añjanam, upapisaṇam,
añjaṇi, ucca-parutā, salākā, salākodhani,
thavikam, bandhakam, suttaṃ, muddhani telam, natthu ca,
natthukaraṇi, dhūmaṇ ca, nettaṇ, cā, 'pidhānam, thavi,
telapākesu, majjaṇ ca, atikkhitta-abbhañjanam,
tumbaṃ, sedaṃ, sambhāraṇ ca, mahā-bhaṇṇogadakaṃ tathā,
dakakoṭṭham, lohitaṇ ca, viśaṇam, pādabbhañjanam,
5 pajjam, sattham, kasāvaṇ ca, tilakakka-kabalikam,|

- colam, sāsapakuttañ ca, dhûma-sakkharikāya ca,
 vaṇatelaṃ, vikāsikaṃ, vikatañ ca, paṭiggahaṃ,|
 gūtham, karonto, loḷiṇ ca, khāraṃ, muttahaṃṭakī,
 gandhā, virecanañ c'eva, acchā, 'kaṭa-kāṭakaṭam,|
 paṭicchādani-pabbhārā, ārāmi, sattahena ca,
 guḷam, muggaṃ, sovīrañ ca, sāmāpākā, punā pace,|
 punānuññāsi, dubbhikkhe, phalañ ca, tila-khādani,
 purebhattaṃ, kāyaḍāho, nibbattañ ca, bhagandalaṃ,|
 vatthikammañ ca, Suppi ca, manussamaṃsaṃ eva ca,
 10 hatthi, assā, sunakho ca, ahi, siha-vyaggha-dīpikaṃ,|
 accha-taracchamaṃsañ ca, patipāṭi ca, yāgu ca,
 taruṇaṃ aṇṇatra, guḷam, Sunidh'-āvasathāgāraṃ,|
 Ambapālī ca, Licchavi, Gaṇḍā, Koṭi saccakathā,
 uddissakataṃ, subhikkhaṃ punaḍ eva paṭikkhipi,|
 meggho, Yasojo, Mendako ca, gorasaṃ pātheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikā, sālukaṃ,|
 phārusakā, dāka-piṭṭhaṃ, Ātumāyaṃ nahāpito,
 Sāvattiyaṃ phala-bijaṃ, kasmim' ṭhāne ca, kāliko 'ti.

MAHAVAGGA.

VII.

Tena समयेना buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana समयेना tiṃsamattā Pāṭheyyakā bhikkhū sabbe āraṇṇakā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecivarikā Sāvattthiṃ gacchantā bhagavantam dassanāya upakattḥāya vassūpanāyikāya nāsakkhimsu Sāvattthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimsu. te ukkaṇṭhitarūpā vassam vasimsu : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāya 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhulle okapuṇṇehi cīvarehi kilantarūpā yena Sāvattthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ||1|| ācinnam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vassittha na ca piṇḍakena kilamittā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vassimhā na ca piṇḍakena kilamimbā. idha mayam bhante tiṃsamattā Pāṭheyyakā bhikkhū Sāvattthiṃ āgacchantā bhagavantam dassanāya upakattḥāya vassūpanāyikāya nāsakkhimbā Sāvattthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimbā. te mayam bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharatī ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho mayam bhante vassam vutthā temāsaccayena katāya pavāra-
 nāya deve vassante udakasamgahe udakaciikkhale okapumne-
 hi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho
 bhagavā etasmim nidāne dhammikatham katvā bhikkhū
 āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhū-
 nam kathinam attharitam. atthatakathinānam vo bhi-
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-
 bhojanam yāvadatthacivaram yo ca tattha civaruppādo so
 nesam bhavissati. atthatakathinānam vo bhikkhave imāni
 pañca kappissanti. evañ ca pana bhikkhave kathinam attha-
 ritabbam : ||3|| vyattena bhikkhunā paṭibaleṇa saṅgho nā-
 petabbo : supātu me bhante saṅgho. idam saṅghassa kathi-
 nadussam uppannam. yadi saṅghassa pattakallam, saṅgho
 imam kathinadussam itthannāmassa bhikkhuno dadeyya ka-
 thinam attharitam. esā ñatti. supātu me bhante saṅgho.
 idam saṅghassa kathinadussam uppannam. saṅgho imam
 kathinadussam itthannāmassa bhikkhuno deti kathinam
 attharitam. yassāyasmato khamati imassa kathinadussassa
 itthannāmassa bhikkhuno dānam kathinam attharitam so
 tuṇh' assa. yassa na khamati so bhāseyya. dinnam idam
 saṅghena kathinadussam itthannāmassa bhikkhuno kathinam
 attharitam. khamati saṅghassa, tasmā tuṇhī, evam etam
 dhārayāmiti. ||4|| evam kho bhikkhave atthatam hoti kathi-
 nam, evam anatthatam. kathaṇ ca bhikkhave anatthatam
 hoti kathinam. na ullikhītamattena atthatam hoti kathi-
 nam, na dhovanamattena atthatam hoti kathinam, na cīvara-
 vicāraṇamattena atth. h. kath., na cchedanamattena atth. h.
 k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇa-
 mtena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na
 dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇa-
 mtena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k.,
 na ovaddheyyakaraṇamattena atth. h. k., na kambalamadda-
 namattena atth. h. k., na nimittakatena atth. h. k., na pari-
 kathākatena atth. h. k., na kukkukatena atth. h. k., na
 sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na
 akappakatena atth. h. k., na aññatra saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-
kena atth. h. k., na aññatra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samandalikatena atth. h. k., na
aññatra puggalassa atthārā atth. h. kaṭhinam. sammā c' eva
atthataṃ hoti kaṭhinam tañ ce nissimaṭṭho anumodati evam
pi anattataṃ hoti kaṭhinam. evam kho bhikkhave anattata-
taṃ hoti kaṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti
kaṭhinam. ahatena atthataṃ hoti kaṭhinam, ahatakappena
atth. h. k., pilotikāya atth. h. k., paṃsukūlena atth. h. k.,
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.
h. k., saṃghāṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-
ravāsakena atth. h. k., pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samandalikatena atth. h. k., pugga-
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭhi-
nam tañ ce sīmaṭṭho anumodati evam pi atthataṃ hoti kaṭhi-
nam. evam kho bhikkhave atthataṃ hoti kaṭhinam. ||6||

kathaṃ ca bhikkhave ubbhatam hoti kaṭhinam. atṭh' imā
bhikkhave mātikā kaṭhinassa ubbhārāya pakkamananti-
kā niṭṭhānantikā sannīṭṭhānantikā nāsanantikā savaṇantikā
āsāvachchedikā sīmātikāntikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭhino katacivaram ādāya pakkamati na
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinu-
ddhāro. bhikkhu atthatakaṭhino civaram ādāya pakkamati,
tassa bahisimagatassa evam hoti: idh' ev' imaṃ civaram kā-
ressam na paccessan ti, so taṃ civaram kāreti. tassa bhi-
kkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthataka-
ṭhino civaram ādāya pakkamati, tassa bahisimagatassa evam
hoti: n' ev' imaṃ civaram kāressam na paccessan ti. tassa
bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu attha-
takāṭhino civaram ādāya pakkamati, tassa bahisimagatassa
evam hoti: idh' ev' imaṃ civaram kāressam na paccessan ti,
so taṃ civaram kāreti, tassa taṃ civaram kayiramānam nassa-
ti. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhi-
kkhu atthatakaṭhino civaram ādāya pakkamati paccessan ti,
so bahisimagato taṃ civaram kāreti, so katacivaro supāti:

ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vitināmeti. tassa bhikkhuno simātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhutaṭṭhi kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisimagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro suṇāti: ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vitināmeti. tassa bhikkhuno simātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhutaṭṭhi kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacīvaram ādāya *instead of* cīvaram ādāya; the pakkamanantiko kāṭhinuddhāro is omitted.) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||4||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacīvaram samādāya *instead of* cīvaram samādāya; the pakkamanantiko kāṭhinuddhāro is omitted.) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||5||

samādāyachakkam.

bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sannīṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressan

ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro supāti: ubbhatam kira tasmim āvāse kaṭhinaṃ ti. tassa bhikkhuno savaṇantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vitināmeti. tassa bhikkhuno sīmātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhu-

ṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. || 4 || 6 ||

bhikkhu atthatakaṭhino cīvarapaṃ samādaya pakkamati — pa — ādayapakkamanavārasadisapaṃ evapaṃ vitthāretabbapaṃ — la — bhikkhu atthatakaṭhino vippakatacīvarapaṃ ādaya pakkamati — la — samādayapakkamanavārasadisapaṃ evapaṃ vitthāretabbapaṃ — la — bhikkhu atthatakaṭhino vippakatacīvarapaṃ samādaya pakkamati . . . (= ch. 6; read vippakatacīvarapaṃ samādaya instead of cīvarapaṃ ādaya.) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 7 ||

ādayabhāṇavāraṃ niṭṭhitapaṃ.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisīmaga-
gato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na
labhati, tassa evapaṃ hoti: idh' ev' imaṃ cīvarapaṃ kāressapaṃ na
paccessan ti, so taṃ cīvarapaṃ kāreti. tassa bhikkhuno niṭṭhān-
antiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya
. . . tassa evapaṃ hoti: n' ev' imaṃ cīvarapaṃ kāressapaṃ na pa-
ccessan ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro.
. . . tassa evapaṃ hoti: idh' ev' imaṃ cīvarapaṃ kāressapaṃ na pa-
ccessan ti, so taṃ cīvarapaṃ kāreti, tassa taṃ cīvarapaṃ kayiramā-
naṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhi-
kkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisīmaga-
tassa evapaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na
paccessan ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā
upacchiṇṇati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro.
|| 1 || bhikkhu atthatakaṭhino cīvarāsāya pakkamati na pa-
ccessan ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati
anāsāya labhati āsāya na labhati, tassa evapaṃ hoti: idh' ev'
imaṃ cīvarapaṃ kāressan ti, so taṃ cīvarapaṃ kāreti. tassa
bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthata-
kaṭhino . . . tassa evapaṃ hoti: n' ev' imaṃ cīvarapaṃ kāressan
ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro . . .
tassa evapaṃ hoti: idh' ev' imaṃ cīvarapaṃ kāressan ti, so taṃ
cīvarapaṃ kāreti, tassa taṃ cīvarapaṃ kayiramānaṃ nassati.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-
ta-kaṭhino cīvarāsāya pakkamati na paccessan ti, tassa bahi-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassaṭi. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||3||8||

anāsādoḷasakaṃ nīṭṭhitam.

bhikkhu atthatakāṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassaṭi. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvarāsāya pakkamati paccessaṃ ti, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisimagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato supāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro supāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savaṇantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, tassa bahisimagatassa evaṃ hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhupāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

Āsādo[asakam niṭṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisimagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīttānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīttānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisimagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisimagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno nīttānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannīttānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīttānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-

ñānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvarapaṇānaṃ kārissaṃ na paṇāsaṃ ti, so taṃ cīvarapaṇānaṃ kārēti, tassa taṃ cīvarapaṇānaṃ kayiramaṇaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakaṭhino kenaci eva karaṇiyeṇa pakkamati anadhiṭṭhitena, n' ev' assa hoti paṇāsaṃ ti, na paṇānaṃ assa hoti na paṇāsaṃ ti, tassa bahiṣmagatassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsaṃ na paṇāsaṃ ti, so taṃ cīvarāsaṃ payirupāsaṃ ti, tassa sa cīvarāsaṃ upacchijjati. tassa bhikkhuno āśāvacchediko kāṭhinuddhāro. || 3 || 10 ||

karaṇiyadoḷasakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṇānaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū pucchanti: kahaṃ tvaṃ āvuso vassaṃ vuttho kattha ca te cīvara-paṇānaṃ 'ti. so evaṃ vadeti: amukasmim āvāse vassaṃ vuttho 'mhi tattha ca me cīvara-paṇānaṃ ti. te evaṃ vadanti: gacchāvuso taṃ cīvaraṃ āhara, mayan te idha cīvaraṃ karissāma 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati: kahaṃ me āvuso cīvara-paṇānaṃ 'ti. te evaṃ vadanti: ayan te āvuso cīvara-paṇānaṃ, kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaraṃ karissanti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaraṃ karissāma 'ti: tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kārissaṃ na paṇāsaṃ ti, so taṃ cīvaraṃ kārēti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno sannitṭhānantiko kāṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kāṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṇānaṃ apacinayamāno . . . ayan te āvuso cīvara-paṇānaṃ 'ti. so taṃ cīvaraṃ ādāya taṃ āvāsaṃ gacchati, taṃ enaṃ antaraṃ magge bhikkhū pucchanti: āvuso kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaraṃ karissanti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaraṃ karissāma 'ti. tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kārissaṃ na paṇāsaṃ ti, so taṃ cīvaraṃ kārēti.

tassa bhikkhuno nittihānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittihānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvaram apacinayamāno . . . ayaṇ te āvuso cīvarapativiso 'ti. so taṃ cīvaram ādāya taṃ āvāsaṃ gacchati, tassa taṃ āvāsaṃ gacchantassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno nittihānantiko kaṭhinuddhāro . . . n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittihānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakaṃ nittihitaṃ.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati paccessaṃ ti. tassa bahisimagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno nittihānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. tassa bahisimagatassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittihānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. tassa bahisimagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. so bahisimagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessaṃ ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno si-

mātikantiko kathinuddhāro. bhikkhu atthatakaṭṭhino phāsuviḥāriko . . . paccessan ti. so bahisimāgato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessan ti sambhūṇāti kathinuddhāram. tassa bhikkhuno saha bhikkhūhi kathinuddhāro. ||1||12||

phāsuviḥārapañcakam nīṭṭhitam.

dve 'me bhikkhave kathinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kathinassa palibodhā. āvāsa-palibodho ca cīvarapalibodho ca. kathaṃ ca bhikkhave āvāsa-palibodho hoti. idha bhikkhave bhikkhu vassati vātasmiṃ āvāse sāpekkho vā pakkamati paccessan ti. evaṃ kho bhikkhave āvāsa-palibodho hoti. kathaṃ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaram akataṃ vā hoti vippakataṃ vā cīvarasā vā anupacchinnā. evaṃ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kathinassa palibodhā. ||1|| katame ca bhikkhave dve kathinassa apalibodhā. āvāsa-palibodho ca cīvara-palibodho ca. kathaṃ ca bhikkhave āvāsa-palibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantena muttena anapekkhena na paccessan ti. evaṃ kho bhikkhave āvāsa-palibodho hoti. kathaṃ ca bhikkhave cīvara-palibodho hoti. idha bhikkhave bhikkhuno cīvaram kataṃ vā hoti natṭham vā vinatṭham vā daddham vā cīvarasā vā upacchinnā. evaṃ kho bhikkhave cīvara-palibodho hoti. ime kho bhikkhave dve kathinassa apalibodhā 'ti. ||2||13||

kathinakkhandhakam sattamaṃ.

imamhi khandhake vatthu dōḷasa, peyyālamukhāni ekasataṃ atṭhārasa. tassa uddānaṃ:

tiṃsa Pāṭheyyakā bhikkhū Sāket' ukkaṇṭhitā vasaṃ vassaṃ vutth' okapuññehi agamaṃ jinadassanaṃ. |
idam vatthum kathinassa, kappiyan ti ca pañcakā: |
anāmantā asamācārā tath' eva gaṇabhojanaṃ |
yāvadatthaṃ ca uppādo atthataṇaṃ bhavissati. |
ñatti ev' atthataṃ c' eva, evaṃ c' eva anattatāṃ. |
ullikhi dhovanā c' eva vicāraṇaṃ ca chedanāṃ |
bandhan' ovatti kaṇḍu ca dāhikamma'-ānūvātikā |

- paribbandam ovaṭṭeyyam maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinnena samandall
 na aññatra puggalā, sammā nissīmattho anumodati, |
 kaṭhinam anatthataṃ hoti evaṃ buddhena desitaṃ.
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticivarena ca |
 pañcake vātireke vā chinna-samandalikate
 puggalass' atthārā, sammā sīmattho anumodati. |
 evaṃ kaṭhinattharaṇaṃ. ubbhārass' attha mātikā :
 10 pakkamananti nitṭhānaṃ sannitṭhānañ ca nāsaṇaṃ |
 savanaṃ āsāvaccchedi sīmā saubbhār' atthami.
 katacivaram ādāya na paccessaṇ ti gacchati, |
 tassa taṃ kaṭhinuddhāro hoti pakkamanantiko.
 ādāya cīvaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti nitṭhāne kaṭhinuddhāro.
 ādāya nissīmaṃ n' eva na paccessaṇ timānaso |
 tassa taṃ kaṭhinuddhāro sannitṭhānantiko bhavē.
 ādāya cīvaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti kayīraṃ tassa nassati,
 15 tassa taṃ kaṭhinuddhāro bhavati nāsanantiko. |
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ
 cīvarakato suṇāti ubbhatam kaṭhinam tuhiṃ, |
 tassa taṃ kaṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ |
 katacīvaro bahiddhā nāmeti kaṭhinuddhāraṃ,
 tassa taṃ kaṭhinuddhāro sīmātikkantiko bhavē. |
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ
 katacīvaro paccessaṃ sambhoti kaṭhinuddhāraṃ, |
 tassa taṃ kaṭhinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati. |
 pakkamanantikā n' atthi chaccā vippakatā gati.
 ādāya nissīmagataṃ kāressaṃ iti jāyati |
 nitṭhānaṃ sannitṭhānañ ca nāsaṇaṃ ca ime tayo.
 ādāya na paccessaṇ ti bahisīme karomiti |
 nitṭhānaṃ sannitṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.
 anadhiṭṭhitena n' ev' assa hetṭhā tiṇi nayā vidhi. |

- ādāya yāti paccessaṃ bahisiṃe karomīti
 na paccessaṃ ti kâreti, niṭṭhāne kaṭhinuddhâro |
 sannitiṭṭhānaṃ nāsanañ ca savana-simâtikkamā
 25 saha bhikkhūhi jāyetha, evaṃ pannarasaṃ gati. |
 samādāya, vippakatā, samādāya punā tathā,
 ime te caturo vārā sabbe pannarasa vidhi. |
 anāsāya ca, āsāya, karaṇiyo ca te tayo,
 nayato taṃ vijāneyya tayo dvādasa-dvādasa. |
 apacinanā nav' ettha, phāsu pañcavidhā tahiṃ,
 palibodh'āpalibodhā, uddānaṃ nayato katan ti.

MAHAVAGGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phitā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgarasatāni satta ca kūtāgarāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharāṇisahassāni satta ca pokkharāṇisatāni satta ca pokkharāṇiyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. ||1|| atha kho Rājagahako negamo Vesālīm agamāsi kenacid eva karaṇiyena. addasa kho Rājagahako negamo Vesālīm iddhaṃ ca phitaṃ ca bahujanaṃ ākiṇṇamanussaṃ subhikkhaṃ ca satta ca pāsādasahassāni . . . satta ca pokkharāṇiyo Ambapālīm ca gaṇikaṃ abhirūpaṃ dassaniyaṃ pāsādikaṃ . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesālīyaṃ taṃ karaṇiyaṃ tīretvā punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Senīyo Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rājānaṃ Māgadhaṃ Senīyaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vuttāpeyyāma 'ti. tena hi bhāṇe tādisiṃ kumāriṃ jānāhi yaṃ tumhe gaṇikaṃ vuttāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatim kumāriṃ

gaṇikam vuttāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi nacce ca gīte ca vādite ca abhisatā atthikānam-atthikānam manussānam paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatīyā gaṇikāya etad ahosi: itthi kho gabbhinī purisānam amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikam ānāpesi: mā bhāṇe dovārika koci puriso pāvisi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākam anvāya puttam vijāyi. atha kho Sālavatī gaṇikā dāsim ānāpesi: handa je imaṃ dārakam kattarasuppe pakkipitvā niharitvā saṃkāra-kūṭe chaddhīti. evaṃ ayye 'ti kho sā dāsi Sālavatīyā gaṇikāya paṭisunītvā taṃ dārakam kattarasuppe pakkipitvā niharitvā saṃkāra-kūṭe chaddesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupatthānam gacchanto addasa taṃ dārakam kākehi samparikiṇṇam, disvāna manusse pucchī kiṃ etaṃ bhāṇe kākehi samparikiṇṇam ti. dārako devā 'ti. jīvati bhāṇe 'ti. jīvati devā 'ti. tena hi bhāṇe taṃ dārakam ambhākam antepuram netvā dhātinaṃ detha posetun ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā taṃ dārakam Abhayassa rājakumārassa antepuram netvā dhātinaṃ adamsu posethā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akāmsu, kumārena posāpito 'ti Komārabhacco 'ti nāmaṃ akāmsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññu-taṃ pāpuṇi. atha kho Jivako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayam rājakumāram etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhāṇe Jivaka mātaram na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jivakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajīvitaṃ. yaṃ nūnāhaṃ sippam sikkheyyan ti. tena kho pana samayena Takkaṣilāyaṃ disāpāmokkho vejjo paṭivasati. ||5|| atha kho Jivako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkaṣilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasamkama, upasamkamitvā tam vejjam etad avoca: icchāmi' aham ācariya sippam sikkhitum ti. tena hi bhāṇe Jivaka sikkhassū 'ti. atha kho Jivako Komārabhacco bahum ca gaṇhāti lahum ca gaṇhāti sutthum ca upadhāreti gahitam c' assa na pamussati. atha kho Jivakassa Komārabhaccassa sattannam vassānam accayena etad ahosi: aham kho bahum ca gaṇhāmi lahum ca gaṇhāmi sutthum ca upadhāremi gahitam ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jivako Komārabhacco yena so vejjo ten' upasamkama, upasamkamitvā tam vejjam etad avoca: aham kho ācariya bahum ca gaṇhāmi lahum ca gaṇhāmi sutthum ca upadhāremi gahitam ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhāṇe Jivaka khanittim ādāya Takkasilāya samantā yojanam āhiṇḍanto yaṃ kiñci abhesajjam passeyyāsi tam āharā 'ti. evaṃ ācariyā 'ti kho Jivako Komārabhacco tassa vejjaṃ paṭisupitvā khanittim ādāya Takkasilāya samantā yojanam āhiṇḍanto na kiñci abhesajjam addasa. atha kho Jivako Komārabhacco yena so vejjo ten' upasamkama, upasamkamitvā tam vejjam etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanam, na kiñci abhesajjam addasan ti. sikkhito 'si bhāṇe Jivaka, alan te ettakam jivikāyā 'ti Jivakassa Komārabhaccassa parittam pātheyyam pādāsi. ||7||

atha kho Jivako Komārabhacco tam parittam pātheyyam ādāya yena Rājagahaṃ tena pakkāmi. atha kho Jivakassa Komārabhaccassa tam parittam pātheyyam antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jivakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum, yaṃ nūnāham pātheyyam pariyeseyyan ti. tena kho pana samayena Sākete seṭṭhibhāriyāya sattavassiko sisābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahum hiraññam ādāya agamanu. atha kho Jivako Komārabhacco Sāketam pavisitvā manusse pucehi: ko bhāṇe gilāno kam tikicchāmi. etissā ācariya seṭṭhibhāriyāya

sattavassiko sāsābādho, gaccha ācariya setthibhāriyaṃ tiki-
 echāhīti. || 8 || atha kho Jivako Komārabhacco yena setthissa
 gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā
 dovārikaṃ ānāpesi: gaccha bhāṇe dovārika, setthibhāriyāya
 pāvada, vejjo ayye āgato so taṃ datthukāmo 'ti. evaṃ
 ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa paṭi-
 sunitvā yena setthibhāriyā ten' upasaṃkami, upasaṃkamitvā
 setthibhāriyaṃ etad avoca: vejjo ayye āgato so taṃ datthu-
 kāmo 'ti. kidiso bhāṇe dovārika vejjo 'ti. daharako ayye
 'ti. alaṃ bhāṇe dovārika, kiṃ me daharako vejjo karissati.
 bahū mahantā-mahantā disāpāmekkhā vejjā āgantvā nāsa-
 kkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamaṃsū 'ti.
 || 9 || atha kho so dovāriko yena Jivako Komārabhacco ten'
 upasaṃkami, upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad
 avoca: setthibhāriyā ācariya evaṃ āha: alaṃ bhāṇe dovārika
 . . . agamaṃsū 'ti. gaccha bhāṇe dovārika, setthibhāriyāya
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,
 yadā ārogā ahosi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsi.
 evaṃ ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa
 paṭisunitvā yena setthibhāriyā ten' upasaṃkami, upasaṃ-
 kamitvā setthibhāriyaṃ etad avoca: vejjo ayye evaṃ āha
 . . . taṃ dajjeyyāsi. tena hi bhāṇe dovārika vejjo āgacch-
 atū 'ti. evaṃ ayye 'ti kho so dovāriko setthibhāriyāya
 paṭisunitvā yena Jivako Komārabhacco ten' upasaṃkami,
 upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad avoca: setthi-
 bhāriyā taṃ ācariya pakkosati. || 10 || atha kho Jivako
 Komārabhacco yena setthibhāriyā ten' upasaṃkami, upasaṃ-
 kamitvā setthibhāriyāya vikāraṃ sallakkhetvā setthibhāriyaṃ
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho
 setthibhāriyā Jivakassa Komārabhaccassa pasataṃ sappiṃ
 dāpesi. atha kho Jivako Komārabhacco taṃ pasataṃ sappiṃ
 nānābhesajjehi nippacitvā setthibhāriyaṃ mañeake uttānaṃ
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto
 dinnam mukhato uggaçchi. atha kho setthibhāriyā paṭiggāhe
 natthuhitvā dāsiṃ ānāpesi: handa je imaṃ sappiṃ picunā
 gaṇhāhīti. || 11 || atha kho Jivakassa Komārabhaccassa etad
 ahosi: acchāriyaṃ yāva lūkhāyaṃ gharāṇi yatra hi nāma
 imaṃ chaddaniyadhammaṃ sappiṃ picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho seṭṭhibhāriyā Jivakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya ugārikā nāma upajānām' etaṃsa samyamaṃsa, varam etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padipakarane vā āsittam. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissatīti. || 12 || atha kho Jivako Komārabhacco seṭṭhibhāriyāya sattavassikaṃ sisābādham eken' eva natthukammena apakaddhi. atha kho seṭṭhibhāriyā ārogā samānā Jivakassa Komārabhaccassa cattāri saḥassāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri saḥassāni pādāsi, sunisā sassū me ārogā ṭhitā 'ti cattāri saḥassāni pādāsi, seṭṭhi gaḥapati bhāriyā me ārogā ṭhitā 'ti cattāri saḥassāni pādāsi dāsaṃ ca dāsīṃ ca assaratham ca. atha kho Jivako Komārabhacco tāni soḷasa saḥassāni ādāya dāsaṃ ca dāsīṃ ca assaratham ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhamakammaṃ soḷasa saḥassāni dāso ca dāsī ca assaratho ca, paṭigāḥātu me devo posāvanikaṃ ti. alaṃ bhāṇe Jivaka tuyh' eva hotu, amhākañ űeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunītvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi. || 13 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādho hoti, sātakā lohitena makkihiyanti. deviyo disvā uppaṇḍenti utunī dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijāyissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Senīyo Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayhaṃ kho bhāṇe Abhaya tādiso ābādho : sātakā lohitena makkihiyanti, deviyo maṃ disvā uppaṇḍenti . . . vijāyissatīti. iñgha bhāṇe Abhaya tādisaṃ vejjam jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jivako vejjo taruṇo bhadraḥko, so devaṃ tikicchissatīti. tena hi bhāṇe Abhaya

Jivakam vejjam ānāpehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jivakam Komārabhaccam ānāpesi : gaccha bhāṇe Jivaka rājānam tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunītvā nakkena bhesajjam ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ābādham deva passāma 'ti. atha kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādham eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthiṣatāni sabbālamkāraṃ bhūṣāpetvā omuñcāpetvā puñjam kārapetvā Jivakam Komārabhaccam etad avoca : etaṃ bhāṇe Jivaka pañcannaṃ itthiṣatānaṃ sabbālamkāraṃ tuyham hotū 'ti. alam deva adhikāraṃ me devo saratū 'ti. tena hi bhāṇe Jivaka maṃ upaṭṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā 'ti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa seṭṭhissa satta-vassiko sisābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahuṃ hiraññaṃ ādāya agamaṃsu. api ca vejjehi paccakkhāto hoti, ekacce vejjā evaṃ āhaṃsu : pañcamam divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ekacce vejjā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti. atha kho Rājagahakassa negamassa etad ahoṣi : ayaṃ kho seṭṭhi gahapati bahūpakāro rañño e' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evaṃ āhaṃsu : pañcamam divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ekacce vejjā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ayaṃ ca rañño Jivako vejjo taruṇo bhadraḥ, yaṃ nūna mayam rājānam Jivakam vejjam yaceyyāma seṭṭhiṃ gahapatiṃ tikicchitum ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ayaṃ deva seṭṭhi gahapati bahūpakāro devassa e' eva negamassa ca, api ca vejjehi paccakkhāto . . . karissatīti. sādhu devo Jivakam vejjam ānāpetu seṭṭhiṃ gahapatiṃ

tikicchitun ti. atha kho rājā Māgadho Senīyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhane Jivaka seṭṭhiṃ gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā yena seṭṭhi gahapati ten' upasamkamī, upasamkamītvā seṭṭhissa gahapatissa vikāraṃ sallakkhetvā seṭṭhiṃ gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kiṃ me assa deyyadhammo 'ti. sabbam sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. || 17 || sakkhissasi pana tvam gahapati ekena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati dutiyena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati uttāno satta māse nipajjitun ti. sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. atha kho Jivako Komārabhacco seṭṭhiṃ gahapatiṃ mañcake nipajjāpetvā mañcake sambandhitvā sisacehaviṃ upphāletvā sibbinīṃ vināmetvā dve pāṇake niharitvā janassa dassesi : passath' ayyo ime dve pāṇake ekaṃ khuddakaṃ ekaṃ mahallakaṃ. ye te ācariyā evaṃ āhaṃsu : pañcamam divasaṃ seṭṭhi gahapati kālāṃ karissatīti teh' āyaṃ mahallako pāṇako dīṭṭho, pañcamam divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, sudiṭṭho tehi ācariyehi, ye te ācariyā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti teh' āyaṃ khuddako pāṇako dīṭṭho, sattamaṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, sudiṭṭho tehi ācariyehīti, sibbinīṃ sampatīpādetvā sisacehaviṃ sibbetvā ālepaṃ adāsi. || 18 || atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīṃ, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nipajjitun ti. tena hi tvam gahapati dutiyena passena satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjābhi. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyaṃ ettakam pi tvam na nipajjeyyāsi, api ca paṭigacce' eva mayā ñāto tihi sattāhehi seṭṭhi gahapati ārogo bhavissatiti. uttāhehi gahapati ārogo 'si, jānāhi kiṃ me deyyadhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvam sabbaṃ sāpateyyaṃ adāsi mā ca me dāso, rañño satasahassaṃ dehi mayhaṃ sata-sahassaṃ ti. atha kho seṭṭhi gahapati ārogo samāno rañño satasahassaṃ adāsi Jivakassa Komārabhaccassa sata-sahassaṃ. ||20||

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhaikāya kiṃtassa antagāṇṭhābādho hoti yena yāgu pi pitā na sammāpariṇāmaṃ gacchati bhaddam pi bhaddam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, so tena kiso hoti lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthata-gatto. atha kho Bārāṇaseyyakassa seṭṭhissa etad abosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pitā na sammāpariṇāmaṃ gacchati bhaddam pi bhaddam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, so tena kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthata-gatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjāṃ yāceyyaṃ puttaṃ me tiki-cohitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthata-gatto. sādhu devo Jivakaṃ

vejjaṃ ānāpetu puttāṃ me tikicchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jivaka Bārāṇasīṃ gantvā Bārāṇaseyyakaṃ setṭhiputtāṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā Bārāṇasīṃ gantvā yena Bārāṇaseyyako setṭhiputto ten' upasaṃkami, upasaṃkamītvā Bārāṇaseyyakassa setṭhiputtassa vikāraṃ sallakkhetvā jaṇaṃ ussāretvā tirokaraṇiyaṃ parikkhipītvā thambhe ubbandhītvā bhariyaṃ purato ṭhapetvā udaracchaviṃ upphāletvā antagaṇṭhiṃ niharītvā bhariyāya dassesi passa te sāmikassa ābādhaṃ, iminā yāgu pi pītā na sammāpariṇāmaṃ gacchati bhaddaṃ pi bhuttāṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, imināyaṃ kiso lūkho dubbhaṇḍo uppaṇḍappaṇḍukajāto dhamanisanthataṃ tagatto 'ti, antagaṇṭhiṃ vinivethetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako setṭhiputto na cirass' eva ārogo ahoṣi. atha kho Bārāṇaseyyako setṭhi putto me ārogo ṭhito 'ti Jivakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jivako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punad eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa paṇḍuro-gābādho hoti. bahū mahantā - mahantā disāpāmoḁkhā vejja āgantvā nāsakkhimsu ārogaṃ kātuṃ, bahuṃ hiraññaṃ ādāya agamamsu. atha kho rājā Pajjoto rañño Māgadhasa Seniyassa Bimbisārassa santike dūtaṃ pāhesi: mayhaṃ kho tādiso ābādho, sādhu devo Jivakaṃ vejjaṃ ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jivaka Ujjenīṃ gantvā rājānaṃ Pajjotaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā Ujjenīṃ gantvā yena rājā Pajjoto ten' upasaṃkami, upasaṃkamītvā rañño Pajjotassa vikāraṃ sallakkhetvā rājānaṃ Pajjotaṃ etad avoca: ||23|| sappiṃ deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jivaka yaṃ te sakkā vinā sappinā ārogaṃ kātuṃ taṃ karohi, jeguccaṃ me sappi paṭikkūlan ti. atha kho Jivakassa Komārabhaccassa etad

ahosi: imassa kho rañño tādiso ābādho na sakkā vinā sappinā
 ārogaṃ kātum. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasā-
 vavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ ti. atha kho Jivako
 Komārabhacco nānābhesajjehi sappiṃ nippaci kasāvavaṇṇaṃ
 kasāvagandhaṃ kasāvarasaṃ. atha kho Jivakassa Komāra-
 bhaccassa etad ahosi: imassa kho rañño sappi pītaṃ pariṇā-
 mentaṃ uddekaṃ dassati. caṇḍ' āyaṃ rājā ghātāpeyyāsi
 maṃ. yaṃ nūnāhaṃ paṭigace' eva āpuccheyyaṃ ti. atha
 kho Jivako Komārabhacco yena rājā Pajjoto ten' upasaṃkamī,
 upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca: [24] mayaṃ
 kho deva vejjā nāma tādīsena muhuttēna mūlāni uddharāma
 bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu
 ca ānāpetu: yena vāhanena Jivako icchati tena vāhanena
 gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ
 kālaṃ icchati taṃ kālaṃ gacchatu, yaṃ kālaṃ icchati taṃ
 kālaṃ pavisaṭṭu 'ti. atha kho rājā Pajjoto vāhanāgāresu ca
 dvāresu ca ānāpesi: yena vāhanena Jivako icchati tena
 vāhanena gacchatu, yena dvārena icchati tena dvārena ga-
 cchatu, yaṃ kālaṃ icchati taṃ kālaṃ gacchatu, yaṃ kālaṃ
 icchati taṃ kālaṃ pavisaṭṭu 'ti. tena kho pana samayena
 rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsaya-
 janikā hoti. atha kho Jivako Komārabhacco rañño Pajjotassa
 sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jivako
 Komārabhacco rājānaṃ Pajjotaṃ sappiṃ pāyētvā hatthisālaṃ
 gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati.
 || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ
 pariṇāmentaṃ uddekaṃ adāsi. atha kho rājā Pajjoto
 manusse etad avoca: dutṭhena bhaṇe Jivakena sappiṃ pāyito
 'mhi. tena hi bhaṇe Jivakaṃ vejjaṃ vicinathā 'ti. Bhadda-
 vatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena
 kho pana samayena rañño Pajjotassa Kāko nāma dāso
 satthiyojaniko hoti amanussena paṭicca jāto. atha kho rājā
 Pajjoto Kākaṃ dāsaṃ ānāpesi: gaccha bhaṇe Kāka Jivakaṃ
 vejjaṃ nivattohi rājā taṃ ācariya nivattāpetīti. ete kho
 bhaṇe Kāka vejjā nāma bahumāyā, mā o' assa kiñci paṭigga-
 hesīti. [26] atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ
 antarā magge Kosambiyāṃ sambhāvesi pātārāsaṃ karon-
 taṃ. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad

avoca: rājā taṃ ācariya nivattāpetīti. āgamaṃhi bhāṇe Kāka yāva bhuñjāma, handa bhāṇe Kāka bhuñjassū 'ti. alaṃ ācariya raññ' amhi āṇatto: ete kho bhāṇe Kāka vejjā nāma bahumāyā mā c' assa kiñci paṭiggahesīti. tena kho pana samayena Jivako Komārabhacco nakkena bhesajjaṃ olumpetvā āmalakaṃ ca khādati pāṇiyaṃ ca pivati. atha kho Jivako Komārabhacco Kākaṃ dāsaṃ etad avoca: handa bhāṇe Kāka āmalakaṃ ca khāda pāṇiyaṃ ca pivassū 'ti. || 27 || atha kho Kāko dāso ayaṃ kho vejjo āmalakaṃ ca khādati pāṇiyaṃ ca pivati, na arahati kiñci pāpakaṃ hotuṃ ti upaḍḍhāmalakaṃ ca khādi pāṇiyaṃ ca apāyi. tassa taṃ upaḍḍhāmalakaṃ khādayitaṃ tath' eva nicchāresi. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad avoca: atthi me ācariya jivitaṃ ti. mā bhāṇe Kāka bhāyi, tvaṃ c' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivattāmi ti Bhaddavatikaṃ batthinikaṃ Kākassa niyyādetvā yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena rājā Māgadho Seniyo Bimbisāro ten' upasamkammi, upasamkamitvā rañño Māgadhasa Seniyassa Bimbisārassa etaṃ atthaṃ ārocesi. suṭṭhu bhāṇe Jivaka akāsi yaṃ pi na nivatto, caṇḍo so rājā ghātāpeyyāsi taṃ ti. || 28 || atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santike dūtaṃ pāhesi, āgacchatu Jivako varam dassāmi ti. alaṃ ayyo adhikāraṃ me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakaṃ dussayugaṃ uppannaṃ hoti bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahasānaṃ bahunnaṃ dussayugasatasahasānaṃ aggaṃ ca setṭhaṃ ca mokkhaṃ ca uttamaṃ ca pavaraṃ ca. atha kho rājā Pajjoto taṃ Siveyyakaṃ dussayugaṃ Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad aho si: idaṃ kho me Siveyyakaṃ dussayugaṃ raññā Pajjotena pahitaṃ bahunnaṃ dussānaṃ . . . pavaraṃ ca, na yimaṃ añño koci paccārahati aññatra tena bhagavatā arahatā sammāsambuddhena raññā vā Māgadheṇa Seniyena Bimbisārenā 'ti. || 29 ||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi:

dosābhisanno kho Ānanda tathāgatassa kāyo, icchati tathāgato
 virecanam pātun ti. atha kho āyasmā Ānando yena Jivako
 Komārabhacco ten' upasaṅkami, upasaṅkamitvā Jivakam
 Komārabhaccam etad avoca : dosābhisanno kho āvuso Jivaka
 tathāgatassa kāyo, icchati tathāgato virecanam pātun ti.
 tena hi bhante Ānanda bhagavato kāyam katipāham sine-
 hethā 'ti. atha kho āyasmā Ānando bhagavato kāyam
 katipāham sinehetvā yena Jivako Komārabhacco ten' upa-
 saṅkami, upasaṅkamitvā Jivakam Komārabhaccam etad
 avoca : siniddho kho āvuso Jivaka tathāgatassa kāyo, yassa
 dāni kalam maññasīti. ||30|| atha kho Jivakassa Komāra-
 bhaccassa etad ahosi : na kho me tam paṭirūpaṃ yo 'haṃ
 bhagavato olārikam virecanam dadeyyan ti, tīṇi uppala-
 hatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten'
 upasaṅkami, upasaṅkamitvā ekam uppalahattham bhagavato
 upanāmesi imam bhante bhagavā paṭhamam uppalahattham
 upasīṅghatu, idam bhagavantam dasakkhattum virecessatīti.
 dutiyam pi uppalahattham bhagavato upanāmesi imam bhante
 bhagavā dutiyam uppalahattham upasīṅghatu, idam bhaga-
 vantam dasakkhattum virecessatīti. tatiyam pi uppalaha-
 ttham bhagavato upanāmesi imam bhante bhagavā tatiyam
 uppalahattham upasīṅghatu, idam bhagavantam dasakka-
 tthum virecessatīti, evam bhagavato samatimsāya virecanam
 bhavissatīti. atha kho Jivako Komārabhacco bhagavato sama-
 timsāya virecanam datvā bhagavantam abhivādetvā padakkhi-
 ñam katvā pakkāmi. ||31|| atha kho Jivakassa Komāra-
 bhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā
 kho bhagavato samatimsāya virecanam dinnam. dosābhisanno
 tathāgatassa kāyo, na bhagavantam samatimsakkhattum vire-
 cessati, ekūnatimsakkhattum bhagavantam virecessati, api
 ea bhagavā viritto nabhāyissati, nabhātam bhagavantam sakim
 virecessati, evam bhagavato samatimsāya virecanam bhavissa-
 tīti. atha kho bhagavā Jivakassa Komārabhaccassa cetasā
 cetoparivitakkam aññāya āyasantam Ānandam āmantesi :
 idhānanda Jivakassa Komārabhaccassa bahi dvārakoṭṭhakā
 nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissa-
 tīti. tena h' Ānanda uṇhodakam paṭiyādethā 'ti. evam
 bhante 'ti kho āyasmā Ānando bhagavato paṭisupitvā uṇho-

dakam paṭiyādesi. ||32|| atha kho Jivako Komārabhacco yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisidi, ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca: viritto bhante bhagavā 'ti. viritto 'mhi Jivakā 'ti. idha mayhaṃ bhante bhi dvārakoṭṭhakā nikkhantassa etad ahosi: mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakam nabāyi, nahātaṃ bhagavantam sakim virecesi, evaṃ bhagavato samatimsāya virecanam ahosi. atha kho Jivako Komārabhacco bhagavantam etad avoca: yāva bhante bhagavato kāyo pakatatto hoti, aṃ yūsapindapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jivako Komārabhacco taṃ Siveyyakam dussayugam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisidi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca: ekāhaṃ bhante bhagavantam varam yācāmiti. atikkantavarā kho Jivaka tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Jivakā 'ti. bhagavā bhante paṃsukūliko bhikkhusamgho ca. idaṃ me bhante Siveyyakam dussayugam raṇṇā Pajjotena pahitaṃ bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca setṭham ca mokkham ca uttamam ca pavaram ca. paṭigaṇhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaram anujānātū 'ti. paṭiggahesi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etaṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave gahapaticivaram. yo icchati paṃsukūliko hotu, yo icchati gahapaticivaram sādīyatu. itaritarena p'āhaṃ bhikkhave santutthiṃ vapnemīti. assosum kho Rājagaha manussā bhagavatā

kira bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayā dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, ekāhen' eva Rājagahe bahūni civarasahassāni uppejjiṃsu. assosum kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayā dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, janapade pi ekāhen' eva bahūni civarasahassāni uppejjiṃsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāraṃ ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāraṃ ti. kojayaṃ uppannaṃ hoti. anujānāmi bhikkhave kojayaṃ ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kāsikarājā Jīvakaṃsa Komārabhaccassa adḍhakāsikaṃ kambalaṃ pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jivako Komārabhacco taṃ adḍhakāsikaṃ kambalaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ayaṃ me bhante adḍhakāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinaṃ khamamāno. paṭiganhātu me bhante bhagavā kambalaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāya 'ti. paṭiggahehi bhagavā kambalaṃ. atha kho bhagavā Jivakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī — la — paḍakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesī : anujānāmi bhikkhave kambalaṃ ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni civarāni uppejanti. atha kho bhikkhūnaṃ etad ahoṣi : kiṃ nu kho bhagavatā civarāṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha civarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāpaṃ bhāṇaṃ ti. ||1|| tena kho pana samayena te bhikkhū gaha-

patieivaram sādīyanti, te kukkucāyantaṃ paṃsukūlaṃ na sādīyanti ekam yeva bhagavatā cīvaram anuññātāṃ na dve 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gaḥapati-cīvaram sādīyantena paṃsukūlaṃ pi sādītum, tad-ubhayena p' āhaṃ bhikkhave santuṭṭhīṃ vaṇṇemīti. || 2 || 3 ||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū nāgama-su. ye te bhikkhū susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū nāgama-su te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave nāgamentānaṃ nākāma bhāgaṃ dātun ti. || 1 || tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū āgama-su. ye te bhikkhū susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū āgama-su te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āgamentānaṃ akāma bhāgaṃ dātun ti. || 2 || tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū paṭhamāṃ susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū pacchā okkamīṃsu. ye te bhikkhū paṭhamāṃ susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū pacchā okkamīṃsu te na labhiṃsu, te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pacchā okkantānaṃ nākāma bhāgaṃ dātun ti. || 3 || tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te sadisā susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū paṃsukūlāni labhiṃsu, ekacce bhikkhū na

labhimsu. ye te bhikkhū na labhimsu te evaṃ āhamsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhamsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sadisaṇaṃ okkantānaṃ akāma bhāgaṃ dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te katikaṃ katvā susānaṃ okkamimsu paṇsukūlāya, ekacce bhikkhū paṇsukūlāni labhimsu, ekacce bhikkhū na labhimsu. ye te bhikkhū na labhimsu te evaṃ āhamsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhamsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave katikaṃ katvā okkantānaṃ akāma bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya ārāmaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭiharanti, cīvaraṃ parittaṃ uppajjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañca' aṅgehi samannāgataṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannitum : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo : paṭhamam bhikkhu yācetaṃ, yācivā vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvarapaṭiggāhakassa sammuti, so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvarapaṭiggāhako. khamati saṃghassa, tasmā tuṇhi, evaṃ etam dhārayāmi. ||2||5||

tena kho pana samayena cīvarapaṭiggāhaka bhikkhū cīvaraṃ paṭiggahetvā tatth' eva ujjhivā pakkamanti, cīvaraṃ nassati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi

bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ cīvaranidāhakaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya nihitānīhitam ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācītabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhuṃ cīvaranidāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhuṃ cīvaranidāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammuti so tuṇh' assa, yassa na kkhhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmiti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhaka bhikkhū maṇḍape pi rukkhamaṇe pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etaṃ attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yaṃ saṃgho ākaṇkhati vihāram vā adḍhayogaṃ vā pāsādam vā hammiyaṃ vā guhaṃ vā. ||1|| evaṃ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam vihāram bhaṇḍāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na kkhhamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāram. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmiti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaram aguttam hoti. bhagavato etaṃ attham ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ bhaṇḍāgārikam sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya guttāguttam ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū
 bhaṇḍāgarikaṃ vuṭṭhāpentī. bhagavato etaṃ atthaṃ āro-
 cesuṃ. na bhikkhave bhaṇḍāgariko vuṭṭhāpetabbo. yo
 vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvarapa-
 ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ ti.
 tena kho pana samayena sabbo saṃgho cīvaraṃ bhājento
 kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ
 cīvarabhājakapaṃ sammannituṃ yo na chandāgatiṃ ga-
 ccheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitaṃ ca
 jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu cīvarabhājako.
 khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad aho-
 si: kathaṃ nu kho cīvaraṃ bhājetabban ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamapaṃ uccinitvā
 tulayitvā vaṇṇāvapaṇṇaṃ katvā bhikkhū gaṇetvā vaggapaṃ
 bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvara-
 bhājakānaṃ bhikkhūnaṃ etad aho-
 si: kathaṃ nu kho sāma-
 nerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇerānaṃ upa-
 ḍḍhapativisaṃ dātun ti. ||2|| tena kho pana samayena
 aññātaro bhikkhu sakena bhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave utta-
 rantassa sakaṃ bhāgaṃ dātun ti. tena kho pana samayena
 aññātaro bhikkhu atirekabhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe
 dinne atirekabhāgaṃ dātun ti. ||3|| atha kho cīvarabhāja-
 kānaṃ bhikkhūnaṃ etad aho-
 si: kathaṃ nu kho cīvarapaṭi-
 viso dātabbo āgatapatiṇṇi-
 yā nu kho udāhu yathāvuddha-
 ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanaṃ pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbaṇṇam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha rajanāni mūlarajanam khandharajanam tacarajanam pattarajanam puppharajanam phalarajanam ti. ||1|| tena kho pana samayena bhikkhū situnnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanam pacitum cullarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarajumpam bandhitum ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye vā nakhapitthikāya vā thevakam dātum ti. ||2|| tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvajjanti, kumbhi bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanauḷḷikam daḍḍakathālikam ti. tena kho pana samayena bhikkhūnam rajanabhājanam na sampvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanakoḷambam rajanaghaṭam ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanadonikam ti. ||3||10||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram paṇsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇasanthārakan ti. tiṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravaṇṇam cīvararajjun ti. majjhena laggenti, rajanam ubhato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kappe bandhitum ti. kappe jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kappasuttakan ti. rajanam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitum ti. ||1|| tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye osāretum ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāṇinā āko-

totun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvaṇi. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhiṇāgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghātakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: passasi no tvaṃ Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghātakabandhaṃ ti. evaṃ bhante. ussahasi tvaṃ Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā punaḥ eva Rājagahaṃ paccāgacchi. atha kho āyasmā Ānando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ etad avoca: passatu me bhante bhagavā cīvarāni saṃvidahitānti. ||1|| atha kho bhagavā etaṃ nīdāne dhammi-kathaṃ katvā bhikkhū āmantesi: paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, yatra hi nāma mayā saṃkhi-ttena bhāsitaṃ vitthārena atthaṃ ājānissati, kuṣiṃ pi nāma karissati addhakusiṃ pi nāma karissati maṇḍalam pi n. k. addhamāṇḍalam pi n. k. vivaṭṭaṃ pi n. k. anuvivaṭṭaṃ pi n. k. gīveyyakam pi n. k. jaṇḍheyyakam pi n. k. bāhantaṃ pi n. k. chinnakam ca bhavissati sattalūkaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhihiṭtaṃ. anujā-nāmi bhikkhave chinnakam saṃghātiṃ chinnakam uttarā-saṅgaṃ chinnakam antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggapaṭi-panno sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhiṣiṃ karitvā khandhe pi cīvarabhiṣiṃ karitvā ka-ṭṭiyāpi cīvarabhiṣiṃ karitvā āgacchante, disvāna bhagavato etad ahoṣi: atilahaṃ kho ime moghapurisa cīvare bāhullāya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ ti. ||1|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Vesālī tad avasari. tatra sudāṃ bhagavā Vesāliyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattisū antarattakāsu himapātasamaye rattim ajjhokāse ekacivaro nisīdi, na bhagavantam sītaṃ ahosi. nikkhante paṭhame yāme sītaṃ bhagavantam ahosi. dutiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītaṃ ahosi. nikkhante majjhime yāme sītaṃ bhagavantam ahosi. tatiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītaṃ ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītaṃ bhagavantam ahosi. catuttham bhagavā cīvaraṃ pārūpi, na bhagavantam sītaṃ ahosi. ||2|| atha kho bhagavato etad ahosi: ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītābhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ ticivaraṃ anujāneyyaṃ ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālī addhānamaggaṭṭipanno addasaṃ sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabbhisim karitvā khandhe pi cīvarabbhisim karitvā kaṭiyāpi cīvarabbhisim karitvā āgacchante, disvāna me etad ahosi: atilahaṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ ti. ||4|| idhāhaṃ bhikkhave sītāsu hemantikāsu rattisū antarattakāsu himapātasamaye rattim ajjhokāse ekacivaro nisīdim, na maṃ sītaṃ ahosi. nikkhante paṭhame yāme sītaṃ maṃ ahosi. dutiyāhaṃ cīvaraṃ pārūpiṃ na maṃ sītaṃ ahosi. nikkhante majjhime yāme sītaṃ maṃ ahosi. tatiyāhaṃ cīvaraṃ pārūpiṃ, na maṃ sītaṃ ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītaṃ maṃ ahosi. catutthāhaṃ cīvaraṃ pārūpiṃ, na maṃ sītaṃ ahosi. tassa mayhaṃ bhikkhave etad ahosi: ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītābhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ

yyaṃ ticivaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave ticivaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticivaraṃ anuññātān ti aññen' eva ticivarena gāmaṃ pavisanti, aññena ticivarena ārame acchanti, aññena ticivarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hī nāma chabbaggiyā bhikkhū atirekacivaraṃ dhāressantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacivaraṃ dhāretabbaṃ. yo dhāreyya, yathādharmmo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharatī. atha kho āyasmato Ānandassa etaḍ ahoṣi: bhagavatā paññattaṃ na atirekacivaraṃ dhāretabbaṃ ti, idaṃ ca me atirekacivaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharatī. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi: kīvaciraṃ pañānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacivaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacivaraṃ uppajjati. atha kho bhikkhūnaṃ etaḍ ahoṣi: kathaṃ nu kho atirekacivare paṭipajjitabbaṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacivaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudaṃ bhagavā Bārāṇasiyaṃ viharatī Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hotī. atha kho tassa bhikkhuno etaḍ ahoṣi: bhagavatā ticivaraṃ anuññātāṃ diguṇā saṃghāṭī ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayaṃ ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupattaṃ bhavissati majjhe ekacciyaṃ ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesī. addasa kho bhagavā senāsana-cārikaṃ āhīṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkamī, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvaṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvaṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghātiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catuguṇaṃ saṃghātiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsukūle yāvadatthaṃ pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovaṭṭikaṃ kaṇḍusakaṃ dalhikammaṃ ti. ||2|| **14** ||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhaṃ Migāramātaraṃ bhagavā dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhiyāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhiyāsesi bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhiyāsaṇaṃ veditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovassāpetha bhikkhave kāyaṃ, ayaṃ pacchimako cātuddīpiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisunivā nikkhattacivarā kāyaṃ ovassāpentī. ||2|| atha kho Visākhā Migāramātā paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsiṃ ānāpesi: gaccha je āraṃaṃ gantvā kālaṃ ārocehi kālo bhante nittitaṃ bhattaṃ ti. evaṃ ayye 'ti kho sā dāsi Visākhāya Migāramātuyā paṭisunivā āraṃaṃ gantvā addasa bhikkhū nikkhattacivare kāyaṃ ovassāpente, disvāna n' atthi āraṃe bhikkhū, ājivakā kāyaṃ ovassāpentīti yena Visākhā Migāramātā ten' upasaṃkamī, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca: n' atth' ayye āraṃe bhikkhū, ājivakā kāyaṃ ovassāpentīti. atha kho Visākhāya Migāramātuyā paṇitāya viyattāya medhāviniyā etad ahoṣi: nissamsayaṃ kho ayyā nikkhattacivarā kāyaṃ ovassāpentīti, sāyaṃ balā maññittha n' atthi āraṃe bhikkhū, ājivakā kāyaṃ ovassāpentīti, dāsiṃ ānāpesi: gaccha je āraṃaṃ gantvā kālaṃ ārocehi kālo bhante nittitaṃ bhattaṃ ti. ||3|| atha kho te bhikkhū gattāni sītikarivā kallakāyā civarāni gahe tvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsi āraṃaṃ gantvā bhikkhū apassanti n' atthi āraṃe bhikkhū, suñño āraṃo 'ti yena Visākhā Migāramātā ten' upasaṃkamī, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca: n' atth' ayye āraṃe bhikkhū, suñño āraṃo 'ti. atha kho Visākhāya Migāramātuyā paṇitāya viyattāya medhāviniyā etad ahoṣi: nissamsayaṃ kho ayyā gattāni sītikarivā kallakāyā civarāni gahe tvā yathāvihāraṃ pavittā, sāyaṃ balā maññittha n' atthi āraṃe bhikkhū, suñño āraṃo 'ti dāsiṃ ānāpesi: gaccha je āraṃaṃ gantvā kālaṃ ārocehi kālo bhante nittitaṃ bhattaṃ ti. ||4|| atha kho bhagavā bhikkhū āmantesi: sannahatha bhikkhave pattacivaraṃ, kālo bhattassā 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosun. atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattacivaraṃ ādāya seyyathāpi nāma balavā puriso sammāñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammāñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake paturahosi. nisīdi bhagavā paññatte āsane saddhiṃ bhikkhusaṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikatā mahānubbhāvā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhiikkhussa pi pādā vā civarāni vā allāni bhavissanti haṭṭhā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantam bhuttāvim onitapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : atṭhāhaṃ bhante bhagavantam varāni yācāmi. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti.

¶6¶ icchāmi' ahaṃ bhante saṃghassa yāvujjīvaṃ vassikasāṭikaṃ dātum, āgantukabhattaṃ dātum, gamikabhattaṃ dātum, gilānabhattaṃ dātum, gilānupaṭṭhākabhattaṃ dātum, gilānabhesajjaṃ dātum, dhuvayāgaṃ dātum, bhikkhunisaṃghassa udakasāṭikaṃ dātum ti. kiṃ pana tvam Visākhe atthavasam sampassamānā tathāgataṃ atṭha varāni yācasīti. idhāhaṃ bhante dāsim ānāpesim : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhanta ti, aha kho sā bhante dāsi ārāmaṃ gantvā addasa bhikkhū nikkhattacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti yenāhaṃ ten' upasaṃkami, upasaṃkamitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti. asuci bhante naggiyaṃ paṭikkūlaṃ. imāhaṃ bhante atthavasam sampassamānā icchāmi saṃghassa yāvujjīvaṃ vassikasāṭikaṃ dātum. ¶7¶ puna ca paraṃ bhante āgantuko bhikkhu na vithikusalo na gocarikusalo kilanto piṇḍāya carati. so me āgantukabhattaṃ bhuñjitvā vithikusalo gocarikusalo akilanto piṇḍāya carissati. imāhaṃ bhante atthavasam sampassamānā icchāmi saṃghassa yāvujjīvaṃ āgantukabhattaṃ dātum. puna ca paraṃ bhante gamiko bhikkhu attano bhattaṃ pariyesamāno satthā vā viḥāyissati, yattha vā vāsaṃ gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānaṃ gamissati. so me gamikabhattaṃ bhuñjitvā satthā na viḥāyissati, yattha vāsaṃ gantukāmo bhavissati tattha kālena upagacchissati akilanto addhānaṃ gamissati. imāhaṃ bhante atthavasam sampassamānā icchāmi saṃghassa yāvujjīvaṃ gamikabhattaṃ dātum. ¶8¶ puna ca paraṃ bhante gilānassa bhikkhuno sappāyāni bhojanāni alabhanitassa ābādho vā abhivaḍḍhissati kalamkiriya vā bhavissati. tassa me gilānabhattaṃ bhuttassa

ābādho na abhivaḍḍhissati kālāṃkiriyaṃ na bhavissati. imā-
 haṃ bhante atthavasam sampassamānā icchāmi saṃghassa
 yāvajivam gilānabhattam dātum. puna ca param bhante
 gilānupatṭhāko bhikkhu attano bhattam pariyesamāno gilā-
 nassa ussūre bhattam niharissati bhattacchedam karissati.
 so me gilānupatṭhākabhattam bhuñjitvā gilānassa kālena
 bhattam niharissati bhattacchedam na karissati. imāhaṃ
 bhante atthavasam sampassamānā icchāmi saṃghassa yāva-
 jivam gilānupatṭhākabhattam dātum. ||9|| puna ca param
 bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-
 tassa ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissati.
 tassa me gilānabhesajjam paribhuttassa ābādho na abhi-
 vaḍḍhissati kālāṃkiriyaṃ na bhavissati. imāhaṃ bhante
 atthavasam sampassamānā icchāmi saṃghassa yāvaji-
 vam gilānabhesajjam dātum. puna ca param bhante
 bhagavatā Andhakavinde dasānisamse sampassamānena
 yāgu anuññātā. ty āhaṃ bhante ānisamse sampassamānā
 icchāmi saṃghassa yāvajivam dhuvayāgum dātum. ||10||
 idha bhante bhikkhuniyo Aciravatiyaṃ nadiyaṃ vesiyāhi
 saddhim naggā ekatitthe nahāyanti. tā bhante vesiyā
 bhikkhuniyo uppaṇḍesum: kim nu kho nāma tumhākaṃ
 ayye daharānaṃ brahmacariyaṃ ciṃṇe, nanu nāma kāmā
 paribhuñjitabbā, yadā jinnā bhavissanti tadā brahmacariyaṃ
 carissatha, evam tumhākaṃ ubho antā pariggahitā bha-
 vissantīti. tā bhante bhikkhuniyo vesiyāhi uppaṇḍiyamānā
 mañkū ahesum. asuci bhante mātugāmassa naggiyaṃ
 jegucchaṃ paṭikkūlam. imāhaṃ bhante atthavasam sam-
 passamānā icchāmi bhikkhunisaṃghassa yāvajivam udaka-
 sāṭikaṃ dāfun ti. ||11|| kim pana tvam Visākhe ānisamsam
 sampassamānā tathāgataṃ aṭṭha varāni yācasīti. idha
 bhante disāsu vassam vutthā bhikkhū Sāvattim āgacchi-
 ssanti bhagavantam dassanāya, te bhagavantam upasamka-
 mitvā pucchissanti: itthannāmo bhante bhikkhu kālāṃkato,
 tassa kā gati ko abhisamparāyo 'ti. tam bhagavā vyāka-
 karissati sotāpatti-phale vā sakadāgāmiphale vā anāgāmiphale
 vā arahattaphale vā. ty āhaṃ upasamkamitvā pucchissāmi:
 āgatapubbā nu kho bhante tena ayyena Sāvattihīti. ||12||
 suce 'me vakkhanti āgatapubbā tena bhikkhumā Sāvattihīti,

niṭṭham ettha gacchissāmi nissamsayaṃ paribhuttaṃ tena
 ayyena vassikasāṭikaṃ vā āgantukabhattaṃ vā gamikabhattaṃ
 vā gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā gilānabhe-
 sājjaṃ vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā
 pāmujjāṃ jāyissati, pamuditāya pīti jāyissati, pītimanāya
 kāyo passambhissati, passaddhakāyā sukhaṃ vedayissāmi,
 sukhiniyā cittaṃ samādhiyissati, sā me bhavissati indriya-
 bhāvanā balabhāvanā bojjhaṅgabhāvanā. imāhaṃ bhante
 ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācāmiti.
 ||13|| sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ
 ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasi.
 anujānāmi te Visākhe aṭṭha varānīti. atha kho bhagavā
 Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumodi :

yā annapānaṃ atipamoditā silūpapannā sugatassa sāvika
 dadāti dānaṃ abhibhuyya maccherāṃ sovaggikaṃ soka-
 nudaṃ sukhāvaham,|

dibbaṃ sā labhate āyuraṃ āgamma maggaṃ virajaṃ anaṅga-
 naṃ,

sā puñṇakāmā sukhinī anāmayaṃ saggamhi kāyamhi ciraṃ
 pamodatitī.

atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi
 anumoditvā utthāyāsanaṃ pakkāmi. ||14|| atha kho bhagavā
 etaṃ nipidāne dhammikathaṃ katvā bhikkhū āmantesi:
 anujānāmi bhikkhave vassikasāṭikaṃ āgantukabha-
 ttaṃ gamikabhattaṃ gilānabhattaṃ gilānu-
 paṭṭhākabhattaṃ gilānabhesajjaṃ dhuvayāguṃ
 bhikkhunisaṃghassa udakasāṭikaṃ ti. ||15||15||

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇitāni bhojanāni
 bhuñjitvā mutṭhassati asampajānā niddaṃ okkamenti, teṃ
 mutṭhassatināṃ asampajānānaṃ niddaṃ okkamantānaṃ supi-
 nantena asuci muccati, senāsaṇaṃ asucinā makkhiyati. atha
 kho bhagavā Āyasmatā Ānandena pacchāsamaṇena senāsa-
 nacārikaṃ āhiṇḍanto addasa senāsaṇaṃ asucinā makkhitam,
 disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ etaṃ Ānanda
 senāsaṇaṃ makkhitam ti. etarahi bhante bhikkhū paṇitāni

bhojanāni bhuñjitvā mutṭhassatī asampajānā niddaṃ okkamenti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam asucinā makkhitaṃ ti. ||1|| evaṃ etaṃ Ānanda evaṃ etaṃ Ānanda, muccati hi Ānanda mutṭhassatinam asampajānānam niddaṃ okkamantānam supinantaṃ asuci. ye te Ānanda bhikkhū upatṭhitasatī sampajānā niddaṃ okkamenti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vitaraṅgā tesam pi asuci na muccati. aṭṭhānam etaṃ Ānanda anavakāso yam arahato asuci mucceyyā 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: idhāhaṃ bhikkhave Ānandena pacchāsamāgamaṃ senāsanacārikam āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ, disvāna Ānandaṃ āmantesim: kiṃ etaṃ Ānanda . . . (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime bhikkhave ādinavā mutṭhassatissa asampajānassa niddaṃ okkamayato: dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpakaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati. ime kho bhikkhave pañca ādinavā mutṭhassatissa asampajānassa niddaṃ okkamayato. pañc' ime bhikkhave ānisaṃsā upatṭhitasatissa sampajānassa niddaṃ okkamayato: sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, devatā rakkhanti, asuci na muccati. ime kho bhikkhave pañca ānisaṃsā upatṭhitasatissa sampajānassa niddaṃ okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdanam ti. ||3|| tena kho pana samāyena atikhuddakaṃ nisīdanam na sabbaṃ senāsanam gopeti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave yāvamahantaṃ paccattharaṇam ākañkhati tāvamahantaṃ paccattharaṇam kātun ti. ||4||16||

tena kho pana samāyena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasisassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikam āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasamkamāmi, upasamkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayam udakena temetvā-temetvā-apakaḍḍhāmā 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho kaṇḍupaṭiechādin ti. ||1||17||

atha kho Visākhā Migāramātā mukhapuñchanacolakam ādāya yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca: paṭiganhātu me bhante bhagavā mukhapuñchanacolakam yaṃ mama assa digharattam hitāya sukhāyā 'ti. paṭiggahesi bhagavā mukhapuñchanacolakam. atha kho bhagavā Visākhā Migāramātaram dhammiyā kathāya sandassesī . . . sampahamsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahamsitā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave mukhapuñchanacolakan ti. ||1||18||

tena kho pana samayena Rojo Mallo āyasmato Ānandaassa sahāyo hoti. Rojassa Mallassa khomapilotikā āyasmato Ānandaassa hatthe nikkhittā hoti āyasmato ca Ānandassa khomapilotikāya attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa viссāsam gahetum: sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti gahito me attamano bhavissatiti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa viссāsam gahetun ti. ||1||19||

tena kho pana samayena bhikkhūnam paripunnam hoti tieivaram attho ca hoti parissāvanehi pi thavikāhi pi. bhagavato etam attham ārocesum. anujānāmi bhikkhave parikkhāracolakan ti. ||1|| atha kho bhikkhūnam etad ahoṣi: yāni tāni bhagavatā anuññātāni tieivarān ti vā vassikassāṭikā 'ti vā nisīdanān ti vā paccattaraṇān ti vā kaṇḍupa-

ticchāditi vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbāni. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ticcivaraṃ adhiṭṭhātum na vikappetum, vassika-sāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātum tato paraṃ vikappetum, nisīdanam adhiṭṭhātum na vikappetum, pacca-ttharaṇam adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato paraṃ vikappetum, mukhapuñchanacolakaṃ adhiṭṭhātum na vikappetum, parikkhāracolakaṃ adhiṭṭhātum na vikappetum ti. ||2|| 20 ||

atha kho bhikkhūnaṃ etad ahoṣi: kittakaṃ pacchimam nu kho cīvaraṃ vikappetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulaena caturaṅgulaṃ vitthataṃ pacchimam cīvaraṃ vikappetum ti. tena kho pana samayena āyasmato Mahā-kassapassa paṃsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave suttalūkaṃ kātum ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vikaṇṇam uddharitum ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave anuvātaṃ paribhaṇḍam āropetum ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave aṭṭhapadakaṃ kātum ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticcivare kayiramāne sabbam chinnakaṃ na ppahoti. anujānāmi bhikkhave dve chinnakāni ekaṃ acchinnakan ti. dve chinnakāni ekaṃ achinnakaṃ na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekaṃ chinnakan ti. dve acchinnakāni ekaṃ chinnakaṃ na ppahoti. anujānāmi bhikkhave anyādhikam pi āropetum. na ca bhikkhave sabbam acchinnakaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| 21 ||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaraṃ uppannam hoti so ca taṃ cīvaraṃ mātāpitunnam dātukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. mātā-pitaro hi kho bhikkhave dadamāne kiṃ vadeyyāma. anujā-

nāmi bhikkhave mātāpitunnam dātum. na ca bhikkhave saddhādeyyam vinipātetabbam. yo vinipāteyya, āpatti dukkaṭṭassā 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane cīvaram nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisi. corā taṃ cīvaram avaharimsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evaṃ āhamsu: kissa tvam āvuso duccolo lūkhacīvaro 'ti. idhāham āvuso Andhavane cīvaram nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisim, corā taṃ cīvaram avaharimsu, tenāham duccolo lūkhacīvaro 'ti. bhagavato etam attham ārocesum. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭṭassā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatiyā santaruttarena gāmaṃ piṇḍāya pāvisi. bhikkhū āyasmantaṃ Ānantaṃ etad avocum: nanu kho āvuso Ānanda bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti. kissa tvam āvuso santaruttarena gāmaṃ pavitṭho 'ti. saccaṃ āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti, api cāham asatiyā pavitṭho 'ti. bhagavato etam attham ārocesum. ||2|| pañce' ime bhikkhave paccayā saṃghāṭiyā nikkhepāya: gilāno vā hoti, vassikasamketam vā hoti, nadipāram gantum vā hoti, aggaḷagutti vihāro vā hoti, atthatakaṭhinam vā hoti. ime kho bhikkhave pañca paccayā saṃghāṭiyā nikkhepāya. pañce' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya: gilāno vā . . . atthatakaṭhinam vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañce' ime bhikkhave paccayā vassikasāṭikāya nikkhepāya: gilāno vā hoti, nissimam gantum vā hoti, nadipāram gantum vā hoti, aggaḷagutti vihāro vā hoti, vassikasāṭikā akatā vā hoti vippekā vā. ime kho bhikkhave pañca paccayā vassikasāṭikāya nikkhepāya 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussā saṃghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad uhoṃ: bhagavatā paññattaṃ catuvaggo pacchīmo saṃgho 'ti, aham c' amhi ekako, ime ca

manussā saṃghassa demā 'ti cīvarāni adāpsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālaṃ eko vasi. tattha manussā saṃghassa demā 'ti cīvarāni adāpsu. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca manussā saṃghassa demā 'ti cīvarāni adāpsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālaṃ eko vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhuna tāni cīvarāni adhiṭṭhātum mayh' imāni cīvarāniti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhītena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne pātite kuse añño bhikkhu āgacchati, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññatarāṃ gāmakāvasaṃ agamaṃsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adāpsu. āvāsikā bhikkhū there pucchimsu: imāni bhante saṃghikāni cīvarāni there āgamaṃ uppannāni, sādiyissanti therā bhāgan ti. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussā saṃghassa demā 'ti cīvarāni denti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: bhagavatā

paññattam catuvaggo pacchimo saṃgho 'ti, mayam o' amhā tayo janā, ime ca manussā saṃghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāmo. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evam āhaṃsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. || 6 || **24** ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāma sannipatimsu. te evam āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāma sannipatimsu. te pi evam āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāma sannipatimsu. te pi evam āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhāṇḍikam ādāya punad eva Sāvattthim paccāgacchi. || 1 || bhikkhū evam āhaṃsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti. kuto me āvuso puññam, idhāham āvuso Sāvattthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāma sannipatimsu, te mam evam āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāma sannipatimsu, te pi mam evam āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsiṃ, tattha pi bhikkhū cīvaram bhājetukāmaṃ sannipatimsu, te pi maṃ evaṃ āhaṃsu: imāni . . . sādiyissāmi tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahum cīvaram uppannaṃ ti. ||2|| kiṃ pana tvaṃ āvuso Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādiyissasīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma āyasmā Upanando Sakya-putto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādiyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira tvaṃ Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādiyīti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvaṃ moghapurisa aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādiyissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū ānantesi: na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo sāditaḥ. yo sādiyeyya, āpatti dukkatassa 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakya-putto eko dvisu āvāsesu vassaṃ vasi evaṃ me bahum cīvaram uppajjissatīti. atha kho tesam bhikkhūnaṃ etaḍ aho: kathaṃ nu kho āyasmato Upanandassa Sakya-puttassa cīvarapaṭiviso dātaḥ 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. detha bhikkhave moghapurissassa ekādhippāyaṃ. idha pana bhikkhave bhikkhu eko dvisu āvāsesu vassaṃ vasati evaṃ me bahum cīvaram uppajjissatīti. sace amutra upaddhaṃ amutra upaddhaṃ vasati, amutra upaddho amutra upaddho cīvarapaṭiviso dātaḥ, yattha vā pana bahutaraṃ vasati tato cīvarapaṭiviso dātaḥ 'ti. ||4|| **25**||

tena kho pana samayena aññatarassa bhikkhuno kucchivikārābādho hoti, so sake muttakarise palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-cārikaṃ āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkamī. addasa kho bhagavā taṃ bhikkhuṃ sake muttakarise palipannaṃ sayamānaṃ, diavāna yena so bhikkhu ten' upasaṃkamī, upasaṃkamitvā taṃ bhikkhuṃ etaḍ avoca: kiṃ te bhikkhu ābādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upatthāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upatthentīti. ahaṃ kho bhante bhikkhūnaṃ akāraṃ, tena maṃ bhikkhū na upatthentīti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāma 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisupitvā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sisato aggahesi āyasmā Ānando pādato uccāretvā mañceke nipātesuṃ. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upatthentīti. eso bhante bhikkhu bhikkhūnaṃ akāraṃ, tena tam bhikkhū na upatthentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatthaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upatthahissatha atha ko carahi upatthahissati. yo bhikkhave maṃ upatthaheyya so gilānaṃ upatthaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam. sace ācariyo hoti ācariyena yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā saṃghena upatthātabbo. no ce upatthaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti: asappāyakāri hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmaṃ gilānupatthākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti tthitaṃ vā tthito 'ti, uppenānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcahi aṅgehi samannāgato gilāno dupatthāko hoti. ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatthāko hoti : sappāyakāri hoti, sappāye mattam jānāti, bhesajjam paṭisevitā hoti, atthakāmasa gilānupatthākassa yathābhūtam ābādham āvikattā hoti abhikkamantam vā abhikkamatiti paṭikkamantam vā paṭikkamatiti tthitam vā tthito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatthāko hoti. [6] pañcahi bhikkhave aṅgehi samannāgato gilānupatthāko nālam gilānam upatthātum : na paṭibalo hoti bhesajjam vidhātum, sappāyāsuppāyam na jānāti asappāyam upanāmeti sappāyam upanāmeti, āmisantaro gilānam upatthāti no mettacitto, jegucchi hoti uccāram vā passāvam vā kheḷam vā vantam vā nibhātum, na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupatthāko nālam gilānam upatthātum. [7] pañcahi bhikkhave aṅgehi samannāgato gilānupatthāko alam gilānam upatthātum : paṭibalo hoti bhesajjam samvidhātum, sappāyāsappāyam jānāti asappāyam upanāmeti sappāyam upanāmeti, mettacitto gilānam upatthāti no āmisantaro, ajegucchi hoti uccāram vā passāvam vā kheḷam vā vantam vā nibhātum, paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupatthāko alam gilānam upatthātum ti. [8] 26]

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññataram āvuso upagacchimsu, tattha aññataro bhikkhu gilāno hoti. atha kho tesaṃ bhikkhūnaṃ etad ahoṣi : bhagavatā kho āvuso gilānupatthānam vaṇṇitam, handa mayam āvuso imam bhikkhum upatthahemā 'ti, te tam upatthahimsu. so tehi upatthahiya māno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacivaram ādāya Sāvattim gantvā bhagavato etam attham ārocesum. [1] bhikkhussa bhikkhave kālam kate saṃgho sāmī pattacivare. api ca gilānupatthākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaram

ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātubbaṃ: tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo: itthannāmo bhante bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa patta-kallaṃ saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na khamati so bhāseyya. diṇṇaṃ idaṃ saṃghena ticivaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālaṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālaṃ kate saṃgho sāmi pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātubbaṃ: tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo: itthannāmo bhante sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. yadi saṃghassa pattakallaṃ, saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na khamati so bhāseyya. diṇṇaṃ idaṃ saṃghena cīvaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālaṃ akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etaḍ

ahosi : katham nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samukam paṭivisaṃ dātum ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālam kate saṃgho sāmi pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaram ca pattam ca gilānupaṭṭhākānaṃ dātum, yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ taṃ sammukhībhūtena saṃghena bhājetum, yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ taṃ āgatānāgatassa cātuddisassa saṃghassa avissajjikam avebhaṅgikaṃ ti. ||5|| **27** ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādi. idam bhante naggiyaṃ anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ naggiyaṃ anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇiyaṃ. katham hi nāma tvam moghapurisa naggiyaṃ titthiyasamādānaṃ samādiyissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyaṃ titthiyasamādānaṃ samādiyitabbam. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacīraṃ nivāsetvā — la — vākacīraṃ nivāsetvā, phalakacīraṃ nivāsetvā, kesakambalaṃ nivāsetvā, vālakambalaṃ nivāsetvā, ulūkapakkhaṃ nivāsetvā — la — ajinakkhipaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vaṇṇavādi. idam bhante ajinakkhipaṃ anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa ajinakkhipaṃ titthiyadhajaṃ dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajaṃ dhāretabbaṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkānānaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantam etaṃ avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādī. ayaṃ bhante potthako anekapariyāyena appicchatāya . . . samvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa potthakaṃ nivāsessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| 28 ||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjeṭṭhakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṇgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇadasāni cīvarāni dhārenti, kaṇcukaṃ dhārenti, tiriṭakaṃ dhārenti, veṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇcukaṃ dhāretabbaṃ, na tiriṭakaṃ dhāretabbaṃ, na veṭhanaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| 29 ||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanne

civare pakkamanti pi, vibbhamanti pi, kalam pi karonti, samāṇerāpi paṭijānanti, sikkham paccakkhātakāpi paṭijānanti, antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanattāpi p., āpattiya adassane ukkhittakāpi p., āpattiya appaṭikamme ukkhittakāpi p., pāpikāya dīṭṭhiya appaṭinissagge ukkhittakāpi p., paṇḍakāpi p., theyyasaṃvāsakāpi p., tīthiyapakkantakāpi p., tiracchānagatāpi p., mātuḡhātakāpi p., pituḡhātakāpi p., arahantaghatākāpi p., bhikkhunīdūsakāpi p., saṃghabhedakāpi p., lohituppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bhagavato etaṃ atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare pakkamati. sante paṭirūpe gāhake dātabbāṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare vibbhamati, kalam karoti, samāṇero paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare ummattako paṭijānāti, . . . pāpikāya dīṭṭhiya appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbāṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare paṇḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||2|| idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite pakkamati. sante paṭirūpe gāhake dātabbāṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite vibbhamati, . . . antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite ummattako paṭijānāti, . . . pāpikāya dīṭṭhiya appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbāṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite paṇḍako paṭijānāti . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne civare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti saṃghassa demā 'ti. saṃghass' ev' etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne civare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti

samghassa demā 'ti. samghass' ev' etaṃ. ||4|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. ||5|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ uppanne cīvare abbhājite saṃgho bhijjati. sabbesaṃ samakaṃ bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaraṃ pāhesi imaṃ cīvaraṃ therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā taṃ cīvaraṃ aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi: ahaṃ bhante therassa cīvaraṃ pāhesiṃ, sampattaṃ taṃ cīvaraṃ ti. nāhaṃ taṃ āvuso cīvaraṃ passāmiti. atha kho āyasmā Revato taṃ bhikkhuṃ etad avoca: ahaṃ āvuso āyasmato hatthe therassa cīvaraṃ pāhesiṃ, kahaṃ taṃ cīvaraṃ ti. ahaṃ bhante āyasmato vissāsā taṃ cīvaraṃ aggahesiṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇṇati imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yo paṇṇati tassa vissāsā gaṇhāti, suggahitaṃ. yassa paṇṇiyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇṇati imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yassa paṇṇiyati tassa vissāsā gaṇhāti, duggahitaṃ. yo paṇṇati tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yo paṇṇati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, svādhīṭṭhitaṃ. yassa paṇṇiyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yassa paṇṇiyati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, dvādhīṭṭhitaṃ. yo paṇṇati tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge supāti ubho kālam katā 'ti. yo pahināti tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yassa pahiyiyati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe civaram pahināti imam civaram itthannāmassa dammīti. so antarā magge yo pahināti tassa vissāsā gaṇhāti, duggahitam. yassa pahiyiyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa pahiyiyati tassa vissāsā gaṇhāti, suggahitam. yo pahināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge supāti yo pahināti so kalam kato 'ti. tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyiyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge supāti yassa pahiyiyati so kalam kato 'ti. tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yo pahināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge supāti ubho kalam katā 'ti. yo pahināti tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyiyati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31**||

atth' imā bhikkhave mātikā civarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassa deti, ubhatosaṃghassa deti, vassam vutthasaṃghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosīmagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatosaṃghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upaddham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upaddham dātabbam. vassam vutthasaṃghassa deti: yāvatikā bhikkhū tasmim āvāse vassam vutthā tehi bhājetabbam. ādissa deti: yāgayā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammiti. ||1|| 32 ||

cīvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

- Rājagahako negamo disvā Vesāliyam gaṇi
 puna Rājagaham gantvā rañño tam paṭivedayi. |
 putto Sālavatikāya Abhayassa hi atrajo
 jivatīti kumārena samkhāto Jīvako iti. |
 so hi Takkaṣilaṃ gantvā uggahetvā mahābhiso
 sattavassikaābādham natthukammena nāsayi. |
 rañño bhagandalābādham ālepena apākaḍḍhi,
 mamam ca itthāgāram ca buddhasamgham c' upaṭṭhaha. |
 Rājagahako ca seṭṭhi, antagaṇṭhitikiechitam,
 5 Pajjotassa mahārogaṃ ghatapānena nāsayi. |
 adhikāram ca, Siveyyam, abhisannam sinehati,
 tiṇi uppalahatthena samatimsavirecanam. |
 pakatattam varam yāci, Siveyyam ca paṭiggahi,
 cīvaram ca gihidānam anuññāsi tathāgato. |
 Rājagahe janapade bahum uppajji cīvaram.
 pāvāro, kosikam c' eva, kojavo, aḍḍhakāsikam, |
 uccāvaca ca, santuṭṭhi, nāgames' āgamesu ca,
 paṭhamam pacchā, sadisā, katikā ca, paṭiharum, |
 bhandāgāram, aguttam ca, vuṭṭhāpenti tath' eva ca,
 10 ussannam, kolāhalam ca, katham bhāje, katham dade, |
 sak' ātīrekabhāgena, paṭiviso katham dade,
 chakanena, situṇhi ca, uttaritam, na jānare, |
 oropento, bhājanam ca, pātiyā ca, chamāya ca,
 upacikā, majjhe, jiranti, ekato, patthinnena ca, |
 pharus' āchinn' accibandhā, addasāsi ubhaṇḍite,
 vimāṃsitvā Sakyamuni anuññāsi ticīvaram, |
 aññena atirekena, uppajji, chiddam eva ca,
 cātuddipo, varam yāci dātum vassikasātikam |
 āgantu-gami-gilānam upaṭṭhākam ca bhesajjam
 15 dhuvam udakasāṭim ca, paṇitam, atikhuddakam, |
 thullakacchu, mukham, khomam, paripuṇṇam, adhiṭṭhā-
 nam,
 pacchimam, kato garuko, vikkappo, suttam okiri, |

- lujjanti, na ppahonti ca, anvādhikam, bahūni ca,
 Andhavane, asatiyā, eko vassam, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|
 naggā, kusā, vākacīram, phalako, kesakambalam,
 vāla-ulūkapakkham ca, ajinam, akkanālam ca,|
 potthakam, nila-pītam ca, lohitaṃ, mañjetṭhena ca,
 20 kaṇḍhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kaṇḍu-tirīṭṭa-veṭhanam,
 anuppanne pakkamati, saṃgho bhijjati tāvade,|
 pakkhe dadanti, saṃghassa, āyasmā Revato pahi,
 vissāsagāh', ādhiṭṭhāti, atṭha cīvaramātikā 'ti.

MAHĀVAGGA.

IX.

Tena samayena buddho bhagavā Campāyāṃ viharati Gaggarāya pokkharāṇiyā tīre. tena kho pana samayena Kāsisu janapadesu Vāsabhagāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyūṃ āgatā ca pesalā bhikkhū phāsu vihareyyūṃ ayaṃ ca āvāso vuddhiṃ virūlhiṃ vepullaṃ āpajjeyyā 'ti. tena kho pana samayena sambahulā bhikkhū Kāsisu cārikaṃ caramānā yena Vāsabhagāmo tad avasarūṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanāṃ paññāpesi pādodakaṃ pādapiṭhaṃ pādakathalikāṃ upanikkhipi paccuggantvā pattacivaraṃ paṭiggahesi pāṇiyena āpucchi nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmim. atha kho tesāṃ āgantukānaṃ bhikkhūnaṃ etad ahosi : bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmim, handa mayaṃ āvuso idh' eva Vāsabhagāme nivāsaṃ kappemā 'ti. atha kho te āgantukā bhikkhū tath' eva Vāsabhagāme nivāsaṃ kappesum. ||1|| atha kho Kassapagottassa bhikkhuno etad ahosi : yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaraṃ kho pana parakulesu yāvajjivaṃ ussukkaṃ kātum viññatti ca manussānaṃ amanāpā. yaṃ nūnāhaṃ na ussukkaṃ kareyyaṃ yāguyā khādaniye bhattasmin ti, so na ussukkaṃ akāsi yāguyā khādaniye bhattasmim. atha kho tesāṃ āgantukānaṃ bhi-

kkhūnaṃ etad ahoṣi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattaṃsiṃ, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattaṃsiṃ. dutṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhuṃ ukkhipāma 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhuṃ etad avocaṃ : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattaṃsiṃ, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattaṃsiṃ. āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhuṃ āpattiyā adassane ukkhipiṃsu. atha kho Kassapagottassa bhikkhuno etad ahoṣi : ahaṃ kho etaṃ na jānāmi āpatti vā eṣā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppēna vā akuppēna vā thānārahena vā atthānārahena vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantaṃ etaṃ atthaṃ puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu sēnāsanaṃ saṃsāmetvā pattacivaraṃ ādāya yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. atha kho bhagavā Kassapagottaṃ bhikkhuṃ etad avoca : kacci bhikkhu khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena cāhaṃ bhante addhānaṃ āgato. ||4|| atthi bhante Kāsisu janapadesu Vāsabhaḡāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyūṃ āgatā ca pesalā bhikkhū phāsu vihareyyūṃ ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāsisu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasarūṃ. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchante, disvāna āsanaṃ paññāpesiṃ . . . atha kho tesāṃ bhante āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahoṣi : yo kho . . . bhattasmiṃ ti. so kho ahaṃ bhante na usukkamaṃ akāsiṃ . . . atha kho tesam bhante āgantukānaṃ . . . nahāne usukkamaṃ karoti usukkamaṃ pi karoti yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na usukkamaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā maṃ etad avocaṃ : pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiyaṃ adassane ukkhipimsu. tassa mayhaṃ bhante etad ahoṣi : ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgacchāmi. ||5|| anāpatti esā bhikkhu n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammena ukkhitto kuppena aṭṭhānārahena. gaccha tvam bhikkhu tatth' eva Vāsabhaḡāme nivāsaṃ kappehi. evaṃ bhante 'ti kho Kassapagotto bhikkhu bhagavato paṭisunitvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena Vāsabhaḡāmo tena pakkāmi. ||6|| atha kho tesam āgantukānaṃ bhikkhūnaṃ ahud eva kukkuccaṃ ahu vippaṭisāro : alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā. handa mayaṃ āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desema 'ti. atha kho te āgantukā bhikkhū senāsanaṃ saṃsāmetvā pattacivaraṃ ādāya yena Campā tena pakkamimsu, anupubbena yena Campā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena ca mayaṃ bhante addhānaṃ āgatā. atthi bhante Kāsisu janapadesu Vāsabhaḡāmo nāma, tato mayaṃ bhagavā āgacchāma 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhuṃ ukkhipitthā 'ti, evaṃ bhante 'ti, kismiṃ bhikkhave vatthusmiṃ kāraṇe 'ti. avatthusmiṃ bhagavā akāraṇe 'ti. vigaṛahi baddho bhagavā : ananucchaviyaṃ bhikkhave ananulomi-

kam . . . akaraṇīyaṃ. kathaṃ hi nāma tumhe moghapurisaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapurisaṃ appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave suddho bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū ujjhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avocaṃ : accayo no bhante accagamā yathā bale yathā mūlhe yathā akusale ye mayaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesam no bhante bhagavā accayaṃ accayato paṭigayhātu āyatim samvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bale yathā mūlhe yathā akusale ye tumhe suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathādhammaṃ paṭikarotha taṃ vo mayaṃ paṭigayhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatim samvaraṃ āpajjati. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissati . . . saṃgho pi saṃghaṃ ukkhipissati. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocema. saccaṃ kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti :

adhammena vaggakammaṃ karonti . . . saṅgho pi saṅghaṃ ukkhipatīti, saccam bhagavā. vīgarahi buddho bhagavā: ananucchaviyaṃ bhikkhave tesam moghapurisānaṃ ananulomikaṃ . . . akaraṇiyaṃ. kathaṃ hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . saṅgho pi saṅghaṃ ukkhipissati. n' etaṃ bhikkhave appasannānaṃ vā pasādiya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇiyaṃ. adhammena samaggakammaṃ akammaṃ na ca karaṇiyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇiyaṃ, eko pi ekaṃ ukkhipati akammaṃ na ca karaṇiyaṃ . . . saṅgho pi saṅghaṃ ukkhipati akammaṃ na ca karaṇiyaṃ. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakammaṃ. tatra bhikkhave yaṃ idaṃ adhammena vaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā vaggattā kuppam aṭṭhānārahaṃ. na bhikkhave evarūpaṃ kammaṃ kātappaṃ na ca mayā evarūpaṃ kammaṃ anuññātaṃ. tatra bhikkhave yaṃ idaṃ adhammena samaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā kuppam . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggakammaṃ idaṃ bhikkhave kammaṃ vaggattā kuppam . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggakammaṃ idaṃ bhikkhave kammaṃ dhammattā samaggattā akuppam ṭhānārahaṃ. evarūpaṃ bhikkhave kammaṃ kātappaṃ evarūpaṃ ca mayā kammaṃ anuññātaṃ. tasmāt iha bhikkhave evarūpaṃ kammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evañ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannaṃ pi kammaṃ karonti anussāvanasampannaṃ, anussāvanavipannaṃ pi kammaṃ karonti ñattisampannaṃ,

ñattivipannam pi anussāvanavipannam pi kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsana k. k., paṭikuṭṭhakatam pi kammaṃ karonti adhammikaṃ kuppaṃ atṭhānārahaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . paṭikuṭṭhakatam pi kammaṃ karissanti kuppaṃ atṭhānārahan ti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ, saccam kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti — la — paṭikuṭṭhakatam pi kammaṃ karonti adhammikaṃ kuppaṃ atṭhānārahan ti. saccam bhagavā. — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||1|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, ñattivipannam ce bhikkhave kammaṃ anussāvanasampannam akammaṃ na ca karaṇīyaṃ, anussāvanavipannam ce bhikkhave kammaṃ ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammaṃ anussāvanavipannam ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., aññatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsana kammaṃ ak. na ca k., paṭikuṭṭhakatam ce bhikkhave kammaṃ adhammikaṃ kuppaṃ atṭhānārahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni: adhammakammaṃ vaggakammaṃ samaggakammaṃ dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena samaggakammaṃ dhammena samaggakammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācam anussāveti,

adhammakammaṃ. ñatticatutthe ce bhikkhave kamme dvihi ñattihi kammaṃ karoti . . . tihi ñattihi kammaṃ karoti . . . catûhi ñattihi kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvihi kammavācāhi kammaṃ karoti . . . tihi kammavācāhi kammaṃ karoti . . . catûhi kammavācāhi kammaṃ karoti na ca ñattiṃ t̐apeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhibbhūtā paṭikkosanti, vaggakammaṃ. ñatticatutthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhibbhūtā na paṭikkosanti, samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācam anussāveti, pacchā ñattiṃ t̐apeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācam anussāveti, pacchā ñattiṃ t̐apeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācam anussāveti, pacchā ñattiṃ t̐apeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena vaggakammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam unussāveti, pacchā ñattiṃ ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattiṃ ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattiṃ ṭhapeti, pacchā tīhi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ||9||3||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, visativaggo bhikkhusaṃgho, atirekavisativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tiṇi kammāni upasampadam pavāraṇam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ visativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavisativaggo

bhikkhusaṃgho, dhammena samaggo sabbakammesu kamma-
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ
bhikkhunīcatuttho kammaṃ kareyya, akammaṃ na ca
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ
sikkhamānācatuttho . . . sāmaṇeracatuttho . . . sāmaṇeri-
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-
vatthum ajjhāpannakacatuttho . . . āpattiyaṃ adassane
ukkhittakacatuttho . . . āpattiyaṃ appaṭikamme ukkhitta-
kacatuttho . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhitta-
kacatuttho . . . paṇḍakacatuttho . . . theyyasaṃvāsakaca-
tuttho . . . tithiyapakkantakacatuttho . . . tiracchānagata-
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho
. . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho
. . . saṃghabhedakacatuttho . . . lohituppādakacatuttho
. . . ubhatovyañjanakacatuttho . . . nānāsaṃvāsakacatuttho
. . . nānāsimāya ṭhitacatuttho . . . iddhiyaṃ vehāse ṭhita-
catuttho . . . yassa saṃgho kammaṃ karoti tamcatuttho
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunī-
pañcāmo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tampañcāmo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīda-
sāmo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tamdasāmo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

visativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīvīso
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa
saṃgho kammaṃ karoti tamvīso kammaṃ kareyya, akammaṃ
na ca karaṇīyaṃ. ||5|| visativaggakaraṇaṃ.

pārivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mû-
lāya paṭikasseyya mānattaṃ dadeyya, tamvīso abbeyya,
akammaṃ na ca karaṇīyaṃ. mûlāya paṭikassanārahaca-
tuttho ce bhikkhave parivāsaṃ dadeyya mûlāya paṭikasseyya
mānattaṃ dadeyya, tamvīso abbeyya, akammaṃ na ca
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ
dadeyya mûlāya paṭikasseyya mānattaṃ dadeyya, tamvīso

abbheyya, akammaṃ na ca karaṇiyaṃ. mānattacārikacattuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamviso abbheyya, akammaṃ na ca karaṇiyaṃ. abbhānārahacattuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamviso abbheyya, akammaṃ na ca karaṇiyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthūṃ ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanattassa bh., āpattiyaṃ adassane ukkhittakassa bh., āpattiyaṃ appaṭikamme ukkhittakassa bh., pāpikāya dīṭṭhiyā appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasaṃvāsakassa bh., titthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunidūsakassa bh., saṃghabhedakassa bh., lohituppādakassa bh., ubhatovyañjanakassa bh., nānasaṃvāsakassa bh., nānāsīmāya ṭhitassa bh., iddhiyā vehāse ṭhitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. imesaṃ kho bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. ||7|| kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. bhikkhussa bhikkhave pakatattassa samānasaṃvāsakassa samānasīmāya ṭhitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosanaṃ rūhati. imassa kho bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

saṃsaṭṭho viharati ananulomikehi gihisaṃsaṃgehi, taṃ ce saṃgho nissāreti sunissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, taṃ ce saṃgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātakako bh., pitughātakako bh., arahantaghātakako bh., bhikkhunīdūsako bh., saṃghabhedako bh., lohituppādakako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgolicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sipadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khaṇḍo bh., pakkahato bh., chinniriyāpatho bh., jarādabbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti sosāritā. ||11||4||

Vāsabhaḡāma bhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

tam saṃgho āpattiyaṃ adassane ukkhipati, adhammakammam.
 idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā.
 tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā :
 āpattiṃ tvam āvuso āpanno, paṭikaroḥi tam āpattiṃ ti. so
 evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭika-
 reyyan ti. tam saṃgho āpattiyaṃ appaṭikamme ukkhipati,
 adhammakammam. idha pana bhikkhave bhikkhussa na
 hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho
 vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi,
 paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi
 me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam
 saṃgho pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhipati, adha-
 mmakammam. ||1|| idha pana bhikkhave bhikkhussa na hoti
 āpatti dāṭṭhabbā na hoti āpatti paṭikātabbā. tam enaṃ codeti
 saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso
 āpanno, passas' etaṃ āpattiṃ, paṭikaroḥi tam āpattiṃ ti. so
 evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam,
 n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam
 saṃgho adassane vā appaṭikamme vā ukkhipati, adhamma-
 kammam. ||2|| idha pana bhikkhave bhikkhussa na hoti
 āpatti dāṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam
 enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā :
 āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, pāpikā
 te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ
 vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam,
 n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam
 saṃgho adassane vā appaṭinissagge vā ukkhipati, adhamma-
 kammam. ||3|| idha pana bhikkhave bhikkhussa na hoti
 āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam
 enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ
 tvam āvuso āpanno, paṭikaroḥi etaṃ āpattiṃ, pāpikā te diṭṭhi,
 paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n'
 atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me
 pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho
 appaṭikamme vā appaṭinissagge vā ukkhipati, adhamma-
 kammam. ||4|| idha pana bhikkhave bhikkhussa na hoti
 āpatti dāṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā
 diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā

vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikaroḥi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṇissagge vā ukkhipati, adhammakammaṃ. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso passāmiti. taṃ saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, paṭikaroḥi taṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso paṭikarissāmiti. taṃ saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṇissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṇissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso paṇissajjissāmiti. taṃ saṃgho pāpikāya diṭṭhiyaṃ appaṇissagge ukkhipati, adhammakammaṃ. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṇissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikaroḥi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṇissajjissāmiti. taṃ saṃgho adassane vā appaṭikamme vā appaṇissagge vā ukkhipati, adhammakammaṃ. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

taṃ saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi taṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikarohi taṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisidi. ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo saṃgho sammukhākaraṇiyaṃ kammaṃ asamukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṃgho paṭipucchākaraṇiyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇiyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūlhavinayaṃ deti, amūlhavinayārahassa tassapāpiyyasikā-kammaṃ karoti, tassapāpiyyasikākammārahassa tajjanīya-kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ k.,

nissayakammārahassa pabbājanīyakammaṃ k., pabbājanīyakammārahassa paṭisāraṇīyakammaṃ k., paṭisāraṇīyakammārahassa ukkhepanīyakammaṃ k., ukkhepanīyakammārahassa parivāsaṃ deti, parivāsārahaṃ mūlāya paṭikassati, mūlāya paṭikassanārahassa mānattaṃ deti, mānattārahaṃ abbhethi, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. ||2|| adhammakammaṃ taṃ Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisaṃ hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisaṃ hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbhethi, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amūlḥhavinayaṃ deti amūlḥhavinayārahassa sativinayaṃ deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amūlḥhavinayārahassa tassapāpiyyasikākammaṃ karoti tassapāpiyyasikākammārahassa amūlḥhavinayaṃ deti, tassapāpiyyasikākammārahassa tajjanīya-

kammam karoti tajjanīyakammārahassa tassapāpiyyasikā-kammam karoti, tajjanīyakammārahassa nissayakammam karoti nissayakammārahassa tajjanīyakammam karoti, nissayakammārahassa pabbājanīyakammam karoti pabbājanīyakammārahassa nissayakammam karoti, pabbājanīyakammārahassa paṭisāraṇīyakammam karoti paṭisāraṇīyakammārahassa pabbājanīyakammam karoti, paṭisāraṇīyakammārahassa ukkhepanīyakammam karoti ukkhepanīyakammārahassa paṭisāraṇīyakammam karoti, ukkhepanīyakammārahassa parivāsam deti parivāsārahassa ukkhepanīyakammam karoti, parivāsāraham mūlāya paṭikassati mūlāya paṭikassanārahassa parivāsam deti, mūlāya paṭikassanārahassa mānattam deti mānattāraham mūlāya paṭikassati, mānattāraham abbheti abbhānārahassa mānattam deti, abbhānāraham upasampādeti upasampadāraham abbheti, dhammakammam nu kho tam bhante vinayakamman ti. ||5|| adhammakammam tam Upāli avinayakammam. yo kho Upāli samaggo saṃgho sativinayārahassa amūlḥavinayam deti amūlḥavinayārahassa sativīnam deti, evam kho Upāli adhammakammam hoti avinayakammam evaṃ ca pana saṃgho sātisaṃ hoti. yo kho Upāli samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikā-kammam karoti . . . upasampadāraham abbheti, evam kho Upāli adhammakammam hoti avinayakammam evaṃ ca pana saṃgho sātisaṃ hoti. ||6||

yo nu kho bhante samaggo saṃgho sativinayārahassa sativinayam deti amūlḥavinayārahassa amūlḥavinayam deti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo nu kho bhante samaggo saṃgho amūlḥavinayārahassa amūlḥavinayam deti, tassapāpiyyasikā-kammārahassa tassapāpiyyasikā-kammam karoti . . . abbhānāraham abbheti, upasampadāraham upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. ||7|| dhammakammam tam Upāli vinayakammam. yo kho Upāli samaggo saṃgho sativinayārahassa sativinayam deti amūlḥavinayārahassa amūlḥavinayam deti, evam kho Upāli dhammakammam hoti vinayakammam evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho amūlḥavinayārahassa amūlḥavinayam

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūlha vinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayārahāṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlha vinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlha vinayārahassa tajjanīyakammaṃ karoti . . . amūlha vinayārahāṃ upasampādeti, amūlha vinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālīpucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarāṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe adhikarāṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te taṣsa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññāṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te taṣsa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññāṃ āvāsaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te

tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kātabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayaṃ pabbājaniyakammaṃ karomā 'ti te tassa pabbājaniyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhāsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihī akkosati paribhāsati, hand' assa mayaṃ paṭisāraṇīyakammaṃ karomā 'ti, te tassa paṭisāraṇīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum, hand' assa mayaṃ āpattiyaṃ adassane ukkhepanīyakammaṃ karomā 'ti, te tassa āpattiyaṃ adassane ukkhepanīyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum, hand' assa mayaṃ āpattiyaṃ appaṭikamme ukkhepanīyakammaṃ karomā

'ti, te tassa āpattiya appaṭikamme ukkhepaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pāpikam dīṭṭhim paṇissajjitum. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu na icchati pāpikam dīṭṭhim paṇissajjitum, hand' assa mayaṃ pāpikāya dīṭṭhiya appaṇissagge ukkhepaniyakammaṃ karomā 'ti, te tassa pāpikāya dīṭṭhiya appaṇissagge ukkhepaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāṭeti netthāram vattati tajjanīyassa kammaṃ paṭippassaddhim yācati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evaṃ hoti: imassa kho āvuso bhikkhuno saṃghena tajjanīyakammaṃ paṭippassaddham adhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti. te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāṭeti netthāram vattati tajjanīyassa kammaṃ paṭippassaddhim yācati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu . . . yācati, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomam pāṭeti netthāram vattati nissayassa kammaṃ paṭippassaddhim yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . āpattiya adassane ukkhepaniyakammaṃ kato . . . āpattiya appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya dīṭṭhiya

appaṭṭinissagge ukkhepaniyakammaṃ kato . . . cakkam kâtabbam. || 14 ||

idha pana bhikkhave bhikkhu bhaṇḍanakâraḥ hoti . . . saṃghe adhikaraṇakâraḥ. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakâraḥ — la — saṃghe adhikaraṇakâraḥ, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ adhammena samaggakammaṃ dhammena vaggakammaṃ dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kâtabbam kamman ti. tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kâtabbam kamman ti, ime tattha bhikkhū dhammavādino.

|| 15 || idha pana bhikkhave bhikkhu bhaṇḍanakâraḥ hoti . . . te tassa tajjanīyakammaṃ karonti adhammena samaggā. tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kâtabbam kamman ti, ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu bhaṇḍanakâraḥ hoti . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā — la — adhammena samaggā, dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. tatrattho saṃghe vivadati . . . ime tattha bhikkhū dhammavādino. ime pañca vārā saṃkhittā.

|| 17 || idha pana bhikkhave bhikkhu kuladāsako hoti pāpasamācāro. tatra ce . . . pabbājaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu gihī akkosati paribhāsati. tatra ce . . . paṭisāraṇi-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyaṃ adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā. idha pana bhikkhave bhikkhu na icchati pāpikaṃ diṭṭhiṃ paṇinissajjitum. tatra ce . . . pāpikāya diṭṭhiyaṃ appaṇinissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā. ||18||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāteti netthāram vattati tajjanīyassa kammassa paṭippassaddhiṃ yācati. tatra ce bhikkhūnaṃ evam hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yācati, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatrattho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājaniyakammaṃ kato . . . patisaṇāniyakammaṃ kato . . . āpattiyaṃ adassane ukkhepaniyakammaṃ kato . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya diṭṭhiyaṃ appaṇinissagge ukkhepaniyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20||7||

Campeyyakkhandhakam navamaṃ.

imamhi khandhake vatthūni chattimsāniti. tassa uddānaṃ:

Campāyaṃ bhagavā āsi, vatthu Vāsabhagāmake,
āgantukānaṃ usukkam akāsi icchitabbake,
pakataññuno 'ti ñatvā usukkam na kari tadā,
ukkhitto na karotiti agamā jīnasantike.}

- adhammena vaggakammaṃ samaggaṃ adhammena ca
 dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |
 paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ
 eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |
 duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.
- 5 sabbāññu pavaro sutvā adhammaṃ ti paṭikkhipi. |
 ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-
 naṃ
 anussāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |
 ubhayena vipannaṃ ca aññatradhammaṃ eva ca
 vinā satthu paṭikuṭṭhaṃ kuppaṃ aṭṭhānārahikaṃ. |
 adhamma-vaggaṃ samaggaṃ paṭirūpaṇi ye duve,
 dhamma' eva ca sāmaggīṃ anuññāsi tathāgato. |
 catuvaggo pañcavaggo dasavaggo ca visati
 paro visativaggo ca saṃgho pañcavidho tathā. |
 t̐apetvā upasampadaṃ yaṃ ca kammaṃ pavāraṇaṃ
- 10 abbhānakammaṃ saha catuvaggehi kammiko. |
 duve kamme t̐apetvāna majjhadesupasampadā
 abbhānaṃ pañcavaggiko sabbakammesu kammiko. |
 abbhān' ekaṃ t̐apetvāna ye bhikkhū dasavaggikā.
 sabbakammakaro saṃgho viśo sabbatthakammiko. |
 bhikkhuni sikkhamānā ca sāmaṇero sāmaṇerikā
 paccakkhāt'-antimavatthum ukkhitt' āpattādaṣṣane |
 appatikamme diṭṭhiyā paṇḍaka-theyyasaṃvāsakaṃ
 tiṭṭhiya-tiracchānagataṃ mātu pītu ca ghātaṃ |
 araṃ bhikkhunīdūsiṃ bhedaṃ lohituppadāṃ vyañja-
 naṃ
- 15 nānāsaṃvāsako o' eva nānāsimāya iddhiyā |
 yassa saṃgho kare kammaṃ hont' ete catuvisati,
 sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |
 parivāsikacatattho parivāsaṃ dadeyya vā
 mūlā-mānattaṃ abhēyya akammaṃ na ca karaṇaṃ. |
 mūlā-araṃ mānattā abbhānārahama eva ca
 na kammakārakā pañca sambuddhena pakāsītā. |
 bhikkhuni sikkhamānā ca sāmaṇero sāmaṇerikā
 paccakkh'-antima-ummattā khitta-vedan'-adassane |
 appatikamme diṭṭhiyā paṇḍakāpi ca vyañjana
- 20 nānāsaṃvāsakā sīmā vāhaṃ yassa kamma ca |

- atthārasaṇṇaṃ etesaṃ paṭikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanaṃ.
 suddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasaṃvāsaṃ pakkanto tiracchānagato |
 mātu pitu arahanta-dūsako saṃghabhedako
 lohituppāḍako c' eva ubhatovyañjano ca yo |
 ekādasannaṃ etesaṃ osāraṇaṃ na yujjati.
 hattha-pādā tadubhayaṃ kaṇṇa-nāśa tadubhayaṃ |
 aṅguli aḷa-kaṇḍaraṃ phaṇaṃ khujjo ca vāmano
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca śīpadi |
 pāpa-parisa-kāṇo ca kuṇi khañjo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhiraṃ eva ca
 andhabadhiraṃ mūgo ca dvattiṃs' ete anūnakā,
 tesāṃ osāraṇaṃ hoti sambuddhena pakāsitaṃ.
 datṭhabbā paṭikātabbā nissajjetaṃ na vijjati,
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannaṃ anuvattantaṃ satta te pi adhammikā,
 āpannaṃ nānuvattantaṃ sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭiññāya ca kārakā |
 sati-amūḷha-pāpikā tajjanīyavasena ca
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññaṃ kareyya aññaṃ soḷas' ete adhammikā,
 taṃ taṃ kareyya taṃ tassa soḷas' ete sudhammikā,
 paecāropeyya aññañño soḷas' ete adhammikā,
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,
 ekekaṃ mūlakam cakkam adhamman ti jino 'bravi.
 akāsi tajjanīyakammaṃ saṃgho bhaṇḍanākārako
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gacchi so,
 tattha dhammena samaggā tassa tajjanīyaṃ karuṃ,
 aññattha vaggadhammena tassa tajjanīyaṃ karuṃ,
 paṭirūpakena vaggāpi samaggāpi tathā karuṃ.
 adhammena samaggā ca, dhammena vaggam eva ca,
 paṭirūpakena vaggā ca, samaggā ca, ime padā,
 ekekaṃ mūlakam katvā cakka bandhe vicakkhaṇo.
 bālavyattassa nissayaṃ, pabbāje kuladūsakam,
 paṭisāraṇīyakammaṃ kare akkosakassa ca,

- adassenāpaṭīkamme yo ca diṭṭhīm na nissaje
 40 tesam ukkhepaniyakammam satthavāhena bhāsitaṃ |
 ukkhepaniyakammānaṃ pañño tajjanīyaṃ naye.
 tesam yeva anulomaṃ sammāvattantayācite |
 passaddhi tesam kammānaṃ heṭṭhākammanayena ca.
 tasmīṃ-tasmīṃ tu kammesu tatratṭho ca vivadati |
 akataṃ dukkaṭaṃ c' eva puna kātabbakan ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino |
 vipattiviyādhite disvā kammappatte mahāmuni
 paṭippassaddhīm akkhāsi sallakatto va osadhan ti.

MAHÂVAGGA.

X.

Tena samayena buddho bhagavâ Kosambiyam viharati Ghositârâme. tena kho pana samayena aññataro bhikkhu âpattim âpanno hoti, so tassâ âpattiya âpattidiṭṭhi hoti, aññe bhikkhû tassâ âpattiya anâpattidiṭṭhino honti, so aparena samayena tassâ âpattiya anâpattidiṭṭhi hoti, aññe bhikkhû tassâ âpattiya âpattidiṭṭhino honti. atha kho te bhikkhû tam bhikkhum etad avocum : âpattim tvam âvuso âpanno, passas' etam âpattin ti. n' atthi me âvuso âpatti yam aham passeyyan ti. atha kho te bhikkhû samaggaṃ labhivâ tam bhikkhum âpattiya adassane ukkhipimsu. || 1 || so ca bhikkhu bahussuto hoti âgatâgamo dhammadharo vinayadharo mâtikâdharo pandito vyatto medhâvî lajjî kukkucako sikkhâkâmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhû upasamkamitvâ etad avoca : anâpatti esâ âvuso n' esâ âpatti, anâpanno 'mhi n' amhi âpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppena atṭhânârahena, hotha me âyasmanto dhammato vinayato pakkhâ 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhû pakkhe. jânapadânam pi sandiṭṭhânam sambhattânam bhikkhûnam santike dûtam pâhesi : anâpatti esâ âvuso . . . atṭhânârahena, hontu me âyasmanto dhammato vinayato pakkhâ 'ti. alabhi kho so bhikkhu jânapade pi sandiṭṭhe sambhatte bhikkhû pakkhe. || 2 || atha kho te ukkhittânuvattakâ bhikkhû yena ukkhepakâ bhikkhû ten' upasamkamimsu, upasamkamitvâ ukkhepake bhikkhû etad avocum : anâpatti esâ âvuso n' esâ âpatti, anâpanno eso bhikkhu n' eso bhikkhu âpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammēna ukkhitto kuppena aññānā-
raheṇā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-
vattake bhikkhū etad avoca: āpatti esā āvuso n' esā
anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,
ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
kena kammēna ukkhitto akuppena aññānārahena, mā kho
tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha
anuparivārethā 'ti. evaṃ pi kho te ukkhittānuvattakā
bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ
ukkhittakaṃ bhikkhuṃ anuvattimsu anuparivāresuṃ. ||3||
atha kho aññatara bhikkhu yena bhagavā ten' upasāṃkami,
upasāṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisīno kho so bhikkhu bhagavantaṃ etad avoca:
idha bhante aññatara bhikkhu āpattiṃ āpanno aho si, so tassā
āpattiyā āpattidiṭṭhi aho si, añño bhikkhū tassā āpattiyā
anāpattidiṭṭhino ahesuṃ. so apareṇa samayena tassā āpattiyā
anāpattidiṭṭhi aho si, añño bhikkhū tassā āpattiyā āpatti-
diṭṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (§ 1)
. . . passeyyān ti. atha kho te bhante bhikkhū . . . ukkhi-
pimsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .
sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so
bhante bhikkhu sandiṭṭhe . . . alabhi kho so bhante bhikkhu
jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .
evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante
ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti
anuparivārentīti. ||4|| atha kho bhagavā bhīno bhikkhu-
saṃgho bhīno bhikkhusaṃgho 'ti utthāyāsānā yena ukkhe-
pakā bhikkhū ten' upasāṃkami, upasāṃkamitvā paññatte
āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad
avoca: mā kho tumhe bhikkhave paṭibhātī no paṭibhātī no
'ti yasmim vā tasmim vā bhikkhuṃ ukkhipitabbāṃ maññittha.
||5|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so
tassā āpattiyā anāpattidiṭṭhi hoti, añño bhikkhū tassā āpattiyā
āpattidiṭṭhino honti. te ce bhikkhave bhikkhū taṃ bhī-
kkhuṃ evaṃ jānanti: ayaṃ kho āyasmā bahussuto āgatā-
gamo . . . sikkhākāmo, sace mayaṃ imaṃ bhikkhuṃ
āpattiyā adassane ukkhipissāma na mayaṃ iminā bhikkhunā

saddhiṃ uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayaṃ iminā bhikkhunā saddhiṃ pavāressāma vinā iminā bhikkhunā pavāressāma, na mayaṃ iminā bhikkhunā saddhiṃ saṃghakammam karissāma vinā iminā bhikkhunā saṃghakammam karissāma, na mayaṃ iminā bhikkhunā saddhiṃ āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayaṃ iminā bhikkhunā saddhiṃ yathāvuddham abhivādanam paccatthānam añjalikammam sāmīcikkammam karissāma vinā iminā bhikkhunā yathāvuddham . . . sāmīcikkammam karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānam bhikkhūnam etam attham bhāsivā utthāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattiṃ āpajjitvā n' amhā āpannā 'ti āpattiṃ na paṭikātabbam maññittha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyaṃ anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyaṃ āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikādharaṃ paṇḍitā vyattā medhāvino lajjino kukkuceakā sikkhākāmā, nālam mamaṃ vā kāranaṃ aññesaṃ vā kāranaṃ chandā dosā mohā bhayaṃ agatim gantum, sace maṃ ime bhikkhū āpattiyaṃ adassane

ukkhapissanti na mayā saddhīm uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhīm pavāressanti vinā mayā pavāressanti . . . vinā mayā yathā-vuddham abhivādanam paccuttāhanam añjalikammaṃ sāmīcikkammaṃ karissanti, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattāhanam saṃghanānākaranan ti, bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam etam attham bhāsivā utthāyāsanā pakkāmi. || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammaṃ karonti, ukkhepakā pana bhikkhū nissimam gantvā uposatham karonti saṃghakammaṃ karonti. atha kho aññataro ukkhepakō bhikkhu yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etad avoca: te bhante ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammaṃ karonti, mayam pana ukkhepakā bhikkhū nissimam gantvā uposatham karoma saṃghakammaṃ karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karissanti saṃghakammaṃ karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni tñānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposatham karissatha saṃghakammaṃ karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni tñānārahāni. || 9 || tam kissa hetu. nānāsamvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsamvāsakā. dve 'mā bhikkhu nānāsamvāsakabhūmiyo: attanā vā attānam nānāsamvāsakam karoti samaggo vā nam saṃgho ukkhipati adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve nānāsamvāsakabhūmiyo. dve 'mā bhikkhu samānasamvāsakabhūmiyo: attanā vā attānam samānasamvāsakam karoti samaggo vā nam saṃgho ukkhittam osāreti adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve samānasamvāsakabhūmiyo 'ti. || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadāmessanti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā bhattagge antaraghare . . . upadāmessanti hatthaparāmāsaṃ karissanti. assosun kho bhikkhū tesāṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū bhattagge antarghare . . . upadāmessanti hatthaparāmāsaṃ karissanti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesun. saccam kira bhikkhave — la — saccam bhagavā. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: bhinne bhikkhave saṃghe adhammiyamāne asaṃmodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadāmessāma hatthaparāmāsaṃ karissāma 'ti āsane nisīditabbaṃ. bhinne bhikkhave saṃghe dhammiyamāne saṃmodikāya vattamānāya āsanantarikāya nisīditabbaṃ ti. ||1|| tena kho pana samayena bhikkhū saṃghamajjhe bhaṇḍanaajātā . . . vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametun. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthito kho so bhikkhu bhagavantam etad avoca: idha bhante bhikkhū saṃghamajjhe . . . vūpasametun. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatu anukampaṃ upādāya 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te bhikkhū etad avoca: alapaṃ bhikkhave mā bhaṇḍanaṃ mā kalahanaṃ mā viggahaṃ mā vivādaṃ ti. evaṃ vutte aññataro adhammavādi bhikkhu bhagavantam etad avoca: āgāmetu bhante bhagavā dhammasāmi, appossukko bhante bhagavā ditthadhammasukhavibhāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca: alapaṃ bhikkhave . . . mā vivādaṃ ti. dutiyam pi kho so adhammavādi bhikkhu bhagavantam etad avoca:

āgametu bhante . . . paññāyissāma 'ti. atha kho bhagavā bhikkhū āmantesi: ||2||

bhūtapubbam bhikkhave Bārāṇasīyaṃ Brahmadaṭṭo nāma Kāsīrājā ahoṣi addho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghitī nāma Kosalarājā ahoṣi daliddo appadhano appabbogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā caturaṅginīṃ senaṃ sannayhitvā Dīghitīm Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghitī Kosalarājā: Brahmadaṭṭo kira Kāsīrājā caturaṅginīṃ senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghitissa Kosalarañño etad ahoṣi: Brahmadaṭṭo kho Kāsīrājā addho . . . paripuṇṇakosakoṭṭhāgāro, ahaṃ paṇ' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāhaṃ paṭibalo Brahmadaṭṭena Kāsīrañña ekasamghātam pi sahituṃ. yaṃ nānāhaṃ paṭigace' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghitī Kosalarājā mahesiṃ ādāya paṭigace' eva nagaramhā nippati. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā Dīghitissa Kosalarañño balaṃ ca vāhanaṃ ca janapadaṃ ca kosaṃ ca koṭṭhāgāraṃ ca abhivijīya ajjhāvasati. atha kho bhikkhave Dīghitī Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbena yena Bārāṇasī tad avasari. tatra sudam bhikkhave Dīghitī Kosalarājā sapajāpatiko Bārāṇasīyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghitissa Kosalarañño mahesiṃ na cirass' eva gabbhīni ahoṣi. tassā evarūpo dohaḷo hoti: icchati suriyassa uggamanakāle caturaṅginīṃ senaṃ sannaddhaṃ vammikāṃ subhummiyaṃ ṭhitāṃ passituṃ khaggānaṃ ca dhovanaṃ pātuṃ. atha kho bhikkhave Dīghitissa Kosalarañño mahesiṃ Dīghitīm Kosalarājānaṃ etad avoca: gabbhīni 'mhi deva, tassā me evarūpo dohaḷo uppanno: icchāmi suriyassa . . . pātuṃ ti. kuto devī amhākaṃ duggatānaṃ caturaṅginīṃ senā sannaddhā vammikā subhummiyaṃ ṭhitā khaggānaṃ ca dhovanaṃ ti. sac' āhaṃ deva na labhissāmi marissāmīti. ||4|| tena kho pana samayena bhikkhave Brahmadaṭṭassa Kāsīrañño purohito brāhmaṇo Dīghitissa Kosalarañño sahāyo

hoti. atha kho bhikkhave Dighitī Kosalarājā yena Brahma-
dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkami, upa-
saṃkamitvā Brahmaddattassa Kāsirañño purohitam brāhma-
ṇam etad avoca : sakhi te samma gabbhinī, tassā evarūpo
dohaḷo uppanno : icchati suriyassa . . . pātun ti. tena hi
deva mayam pi devim passāma 'ti. atha kho bhikkhave
Dighitissa Kosalarāṇño mahesi yena Brahmaddattassa Kāsi-
rañño purohito brāhmaṇo ten' upasaṃkami, addasa kho
bhikkhave Brahmaddattassa Kāsirañño purohito brāhmaṇo
Dighitissa Kosalarāṇño mahesim dūrato 'va āgacchantiṃ,
disvāna utthāyāsanaṃ ekamsam uttarāsaṅgam karitvā yena
Dighitissa Kosalarāṇño mahesi ten' añjalim paṇāmetvā
tikkhattum udānam udānesi : Kosalarājā vata bho kucchigato,
Kosalarājā vata bho kucchigato 'ti. avimānaṃ devī hohi,
lacchasi suriyassu uggamanakāle caturaṅginim senam
sannaddham vammikam subhummiyam thitam passitum
khaggānaṃ ca dhovanam pātun ti. || 5 || atha kho bhikkhave
Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-
datto Kāsirājā ten' upasaṃkami, upasaṃkamitvā Brahma-
dattam Kāsirājānam etad avoca : tathā deva nimittāni
dissanti, sve suriyuggamanakāle caturaṅginī senā sannaddhā
vammikā subhummiyam tiṭṭhatu khaggā ca dhoviyantū 'ti.
atha kho bhikkhave Brahmaddatto Kāsirājā manesse āpāpesi :
yathā bhāṇe purohito brāhmaṇo āha tathā karothā 'ti. alabhi
kho bhikkhave Dighitissa Kosalarāṇño mahesi suriyassa
uggamanakāle caturaṅginim senam sannaddham vammikam
subhummiyam thitam passitum khaggānaṃ ca dhovanam
pātum. atha kho bhikkhave Dighitissa Kosalarāṇño mahesi
tassa gabbhassa paripākam anvāya puttam vijāyi, tassa
Dighāvū 'ti nāmam akāmsu. atha kho bhikkhave Dighā-
vukumāro na cirass' eva viññutam pāpuṇi. || 6 || atha kho
bhikkhave Dighitissa Kosalarāṇño etad ahesi : ayam kho
Brahmadatto Kāsirājā bahuno amhākam anattassa kārako,
iminā amhākam balaṃ ca vāhanaṃ ca janapado ca koso ca
kottāgāraṃ ca acchinnam. sac' ayam amhe jānissati sabbeva
tuyo ghātāpessati, yaṃ nūnāham Dighāvukumāram bahi
nagare vāseyyan ti. atha kho bhikkhave Dighitī Kosalarājā
Dighāvukumāram bahi nagare vāsesi. atha kho bhikkhave

Dighāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-
 sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave
 Dighitissa Kosalārāṇṇo kappako Brahmadatte Kāsiraṇṇe
 paṭivasati. addasa kho bhikkhave Dighitissa Kosalārāṇṇo
 kappako Dighitīm Kosalarājānaṃ sapajāpatikaṃ Bārāṇasi-
 yaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane
 aññātakavesena paribbājakacchannena paṭivasantaṃ, disvāna
 yena Brahmadatto Kāsirājā ten' upasaṃkamī, upasaṃkamitvā
 Brahmadattaṃ Kāsirājānaṃ etad avoca: Dighitī deva Kosala-
 rājā sapajāpatiko Bārāṇasiyaṃ aññatarasmiṃ paccantime
 okāse kumbhakāranivesane aññātakavesena paribbājakaccha-
 nnena paṭivasatīti. ||8|| atha kho bhikkhave Brahmadatto
 Kāsirājā manusse ānāpesi: tena hi bhaṇe Dighitīm Kosala-
 rājānaṃ sapajāpatikaṃ ānethā 'ti. evaṃ devā 'ti kho
 bhikkhave te manussā Brahmadattassa Kāsiraṇṇo paṭissutvā
 Dighitīm Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho
 bhikkhave Brahmadatto Kāsirājā manusse ānāpesi: tena hi
 bhaṇe Dighitīm Kosalarājānaṃ sapajāpatikaṃ dalhāya
 rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khura-
 muṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ
 siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena
 nikkhāmetvā dakkhiṇato nāgarassa catudhā chinditvā ca-
 tuddisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave
 te manussā Brahmadattassa Kāsiraṇṇo paṭissutvā Dighitīm
 Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ
 gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassa-
 rena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam
 parinenti. ||9|| atha kho bhikkhave Dighāvussa kumārassa
 etad ahoṣi: ciraditṭhā kho me mātāpitāro, yaṃ nūnābaṃ
 mātāpitāro passeyyan ti. atha kho bhikkhave Dighāvu-
 kumāro Bārāṇasiṃ pavisitvā addasa mātāpitāro dalhāya
 rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khura-
 muṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ
 siṅghātakena siṅghātakam parinente, disvāna yena mātāpi-
 tāro ten' upasaṃkamī, addasa kho bhikkhave Dighitī
 Kosalarājā Dighāvukumāraṃ dūrato 'va āgacchantaṃ,
 disvāna Dighāvukumāraṃ etad avoca: mā kho tvaṃ tāta
 Dighāvu dighaṃ passa mā rassaṃ, na hi tāta Dighāvu

verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. ||10|| evaṃ vutte bhikkhave te manussā Dighītiṃ Kosalarājānaṃ etad avocaṃ : ummattako ayaṃ Dighīti Kosalarājā vippalapati, ko imassa Dighāvu, kaṃ ayaṃ evaṃ āha : mā kho tvaṃ tāta Dighāvu dighaṃ passa mā rassaṃ, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. nāhaṃ bhāṇe ummattako vippalapāmi, api ca yo viññū so vibhāvēssatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dighīti Kosalarājā Dighāvukumāraṃ etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dighītiṃ Kosalarājānaṃ etad avocaṃ : ummattako . . . so vibhāvēssatīti. atha kho bhikkhave te manussā Dighītiṃ Kosalarājānaṃ sapajāpatikaṃ rathiyāya rathiyam siṅghāta-kena siṅghātaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbaṃ ṭhapetvā pakkamīsu. ||11|| atha kho bhikkhave Dighāvukumāro Bārāṇasīṃ pavisitvā suraṃ niharitvā gumbiye pāyesi. yadā te mattā ahesuṃ patitā atha kaṭṭhāni saṃkaḍḍhitvā citakaṃ karitvā mātāpītuṇaṃ sarīraṃ citakaṃ āropetvā aggīṃ datvā pañjaliko tikkhattuṃ citakaṃ padakkhiṇaṃ akāsi. tena kho pana samayena bhikkhave Brahmaḍatto Kāsīrājā uparipāsāda-ragato hoti. addasa kho bhikkhave Brahmaḍatto Kāsīrājā Dighāvukumāraṃ pañjalikaṃ tikkhattuṃ citakaṃ padakkhiṇaṃ karontaṃ, disvān' assa etad ahosi : nissamsayaṃ kho so manusso Dighitissa Kosalarañño ñāti vā sālohitō vā, uho me anattako, na hi nāma me koci ārocessatīti. ||12|| atha kho bhikkhave Dighāvukumāro araṇṇaṃ gantvā yāvadatthaṃ kanditvā roditvā vappaṃ puñchitvā Bārāṇasīṃ pavisitvā antepurassa sāmantaṃ hatthisālaṃ gantvā hatthācariyaṃ etad avoca : icchāmi' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhāṇe māṇsvaka sikkhassū 'ti. atha kho bhikkhave Dighāvukumāro rattiyā paccūsasamayaṃ paccutthāya hatthisālāyaṃ mañjunā sareṇa gāyi vīṇaṃ ca vādesi. assosi kho bhikkhave Brahmaḍatto Kāsīrājā rattiyā paccūsasamayaṃ paccutthāya hatthisālāyaṃ mañjunā sareṇa gītaṃ vīṇaṃ ca vāditvaṃ, sutvāna manusse pucchi : ko bhāṇe rattiyā paccūsa-

samayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi
 vīṇaṃ ca vādesīti. || 13 || amukassa deva hatthācariyassa ante-
 vāsī māṇavako rattiyaṃ paccūsasamayam paccuttāhāya hatthisā-
 lāyam mañjunā sarena gāyi vīṇaṃ ca vādesīti. tena hi bhāṇe
 taṃ māṇavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te
 manussā Brahmaddattassa Kāsirañño paṭissutvā Dighāvū-
 kumāraṃ ānesuṃ. tvaṃ bhāṇe māṇavaka rattiyaṃ paccūsa-
 samayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi
 vīṇaṃ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhāṇe
 māṇavaka gāyassu vīṇaṃ ca vādehīti. evaṃ devā 'ti kho
 bhikkhave Dighāvukumāro Brahmaddattassa Kāsirañño paṭi-
 ssutvā ārādhāpekho mañjunā sarena gāyi vīṇaṃ ca vādesi.
 atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ
 etad avoca : tvaṃ bhāṇe māṇavaka maṃ upatthahā 'ti.
 evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahma-
 dattassa Kāsirañño paccassosi. atha kho bhikkhave Dighā-
 vukumāro Brahmaddattassa Kāsirañño pubbutthayī ahoṣi
 pacchānīpātī kimpkārapaṭissāvi manāpacāri piyavādi. atha
 kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ na
 cirass' eva abbhantarike vissāsikatthāne ṭhapesi. || 14 || atha
 kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ etad
 avoca : tena hi bhāṇe māṇavaka rathaṃ yojehi migavaṃ
 gamissāmīti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro
 Brahmaddattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahma-
 dattaṃ Kāsirājānaṃ etad avoca : yutto kho te deva ratho,
 yassa dāni kālaṃ maññasīti. atha kho bhikkhave Brahma-
 datto Kāsirājā rathaṃ abhirūhi, Dighāvukumāro rathaṃ
 pesesi, tathā-tathā rathaṃ pesesi yathā-yathā aññen' eva senā
 agumāsī aññen' eva ratho. atha kho bhikkhave Brahmaddatto
 Kāsirājā dūraṃ gantvā Dighāvukumāraṃ etad avoca : tena
 hi bhāṇe māṇavaka rathaṃ muñcassu, kilanto 'mhi nīpajjissā-
 mīti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahma-
 dattassa Kāsirañño paṭissutvā rathaṃ muñcivā paṭhaviyaṃ
 pallaṅkena nisīdi. atha kho bhikkhave Brahmaddatto Kāsi-
 rājā Dighāvukumārassa ucchaṅge sisam katvā seyyaṃ
 kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami.
 || 15 || atha kho bhikkhave Dighāvussa kumārassa etad
 ahoṣi : ayaṃ kho Brahmaddatto Kāsirājā bahuno amhākaṃ

anattassa kārako, iminā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca acchinnam iminā ca me mātāpitaro hatā. ayaṃ khv assa kālo yo 'haṃ veram appeyyan ti kosiyaṃ khaggaṃ nibbāhi. atha kho bhikkhave Dighāvussa kumārassa etad ahoṣi: pitā kho maṃ maraṇakāle avaca: mā kho tvam tāta Dighāvu dighaṃ passa mā rassam, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantiti. na kho me taṃ paṭirūpaṃ yo 'haṃ pitu vacanaṃ atikkameyyan ti kosiyaṃ khaggaṃ pavesesi. dutiyam pi kho bhikkhave Dighāvussa kumārassa etad ahoṣi: ayaṃ kho Brahmaddatto . . . nibbāhi. dutiyam pi kho bhikkhave Dighāvussa kumārassa etad ahoṣi: pitā . . . atikkameyyan ti, punad eva kosiyaṃ khaggaṃ pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaddatto Kāsirājā bhito ubbiggo ussaṅki utrasso sahasā vutṭhāsi. atha kho bhikkhave Dighāvukumāro Brahmaddattaṃ Kāsirājanaṃ etad avoca: kissa tvam deva bhito . . . vutṭhāsiti. idha maṃ bhane māpavaka Dighitissa Kosalarāṇṇo putto Dighāvukumāro supinantena khaggena paripātesi tenāhaṃ bhito ubbiggo ussaṅki utrasso sahasā vutṭhāsin ti. || 16 || atha kho bhikkhave Dighāvukumāro vāmena hatthena Brahmaddattassa Kāsirāṇṇo ssaṃ parāmasitvā dukkhiṇena hatthena khaggaṃ nibbāhetvā Brahmaddattaṃ Kāsirājanaṃ etad avoca: ahaṃ kho so deva Dighitissa Kosalarāṇṇo putto Dighāvukumāro. bahunā tvam amhākaṃ anattassa kārako, tayā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca acchinnam tayā ca me mātāpitaro hatā. ayaṃ khv assa kālo yv āhaṃ veram appeyyan ti. atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvussa kumārassa pādesu sirasā nipatitvā Dighāvukumāraṃ etad avoca: jīvitam me tāta Dighāvu dehi, jīvitam me tāta Dighāvu dehiti. ky āhaṃ ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dighāvu tvaṃ c' eva me jīvitam dehi ahaṃ ca te jīvitam dammiti. atha kho bhikkhave Brahmaddatto ca Kāsirājā Dighāvu ca kumāro aññamaññiassa jīvitam adamsu pāpiṃ ca aggahesum sapathaṃ ca akāmsu adrūbhāya. atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ etad avoca:

tena hi tāta Dighāvu ratham yojehi gamissāmā 'ti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ratham yojetvā Brahmaddattam Kāsirājānam etad avoca: yutto kho te deva ratho, yassa dāni kalam maññasīti. atha kho bhikkhave Brahmaddatto Kāsirājā ratham abhirūhi, Dighāvukumāro ratham pesesi, tathā -tathā ratham pesesi yathā-yathā na cirass' eva senāya samāgacchi. ||17|| atha kho bhikkhave Brahmaddatto Kāsirājā Bārāṇasim pavisitvā amacce pārisajje sannipātāpetvā etad avoca: sace bhāṇe Dighitissa Kosalarāñño puttam Dighāvukumāram passeyyātha kinti naṃ kareyyāthā 'ti. ekacce evaṃ āhaṃsu: mayam deva hatthe chindeyyāma, mayam deva pāde chindeyyāma, mayam deva hatthapāde chindeyyāma, mayam deva kaṇṇe chindeyyāma, mayam deva nāsam chindeyyāma, mayam deva kaṇṇanāsam chindeyyāma, mayam deva sisam chindeyyāmā 'ti. ayaṃ kho bhāṇe Dighitissa Kosalarāñño putto Dighāvukumāro, nāyaṃ labbhā kiñci kāmam, iminā ca me jīvitam dinnam mayā ca imassa jīvitam dinnam ti. ||18|| atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāram etad avoca: yaṃ kho te tāta Dighāvu pitā maraṇakāle avoca: mā kho tvam tāta Dighāvu digham passa mā rassam, na hi tāta Dighāvu verena verā sammantī, averena hi tāta Dighāvu verā sammantīti, kin te pitā sandhāya avacā 'ti. yaṃ kho me deva pitā maraṇakāle avoca mā digham ti, mā ciram veram akāsi, imam kho me deva pitā maraṇakāle avoca mā digham ti. yaṃ kho me deva pitā maraṇakāle avoca mā rassam ti, mā khippam mittehi bhijjitthā 'ti, imam kho me deva pitā maraṇakāle avoca mā rassam ti. yaṃ kho me deva pitā maraṇakāle avoca na hi tāta Dighāvu verena verā sammantī, averena hi tāta Dighāvu verā sammantīti, devena me mātāpitaro hatā 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā te maṃ jīvitā voropeyyum, ye me atthakāmā te te jīvitā voropeyyum, evaṃ tam veram verena na vūpasameyya. idāni ca pana me devena jīvitam dinnam mayā ca devassa jīvitam dinnam, evaṃ veram averena vūpasantam. imam kho me deva pitā maraṇakāle avoca: na hi tāta . . . sammantīti. ||19|| atha kho bhikkhave Brahmaddatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam
 Dighāvukumāro, yatra hi nāma pituno saṃkhittena bhāsi-
 tassa vitthārena attham ājānissatīti, pettikam balañ ca
 vāhanañ ca janapadañ ca kosañ ca koṭṭhāgarañ ca paṭipādesi
 dhitarāñ ca adāsi. tesam hi nāma bhikkhave rājūnam
 ādinnadaṇḍānam ādinnasatthānam evarūpaṃ khantisoraccaṃ
 bhavissatīti, idha kho pana tam bhikkhave sobhetha yam
 tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā
 khamā ca bhaveyyātha soratā ca 'ti. tatiyam pi kho bha-
 gavā te bhikkhū etad avoca: alam bhikkhave mā bhaṇḍa-
 nam mā kalaham mā viggaham mā vivādan ti. tatiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca:
 āgāmetu bhante bhagavā dhammasāmi, apposukko bhante
 bhagavā diṭṭhadhammasukkhavihāram anuyutto viharatu,
 mayam etena bhaṇḍanena kalahena viggahena vivādena
 paññāyissāma 'ti. atha kho bhagavā pariyādinna-rūpā kho
 ime moghapurisā, na yīme sukarā saññāpetun ti utthā-
 yāsanaṃ pakkāmi. ||20||2||

Dighāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattaci-
 varam ādāya Kosambim piṇḍāya pāvisi, Kosambiyam
 piṇḍāya caritvā pacchābhattam piṇḍapāṭapaṭikkanto senāsa-
 nam saṃsāmetvā pattacivaram ādāya saṃghamaṃjhe thitako
 'va imā gūthāyo abhāsi:

puṭhusaddo samajano na bālo koci maññatha
 saṃghasmim bhijjamānasmim, n' aññam bhiyyo amañña-
 rum.

parimuttā paṇḍitā bhāsā vācāgocarubbhāṇino,
 yāv' icchanti mukhāyānam, yena nītā na tam vidū.
 akkocchi mam, avadhi mam, ajini mam, ahāsi me,
 ye tam upanayhanti, veram tesam na sammanti.
 akkocchi mam, avadhi mam, ajini mam, ahāsi me,
 ye tam na upanayhanti, veram tes' ūpasammanti.
 na hi verena verāni sammanti' idha kudācanam,
 5 averena ca sammanti, esa dhammo sanantano.
 pare ca na vijānanti mayam ettha yamānase,
 ye ca tattha vijānanti, tato sammanti medhagā.

atthicehinnā pāpaharā gavāssadhanahārino
 rattham vilumpamānānam tesam pi hoti saṃgati. kasmā
 tumhākaṃ no siyā.

sace labhetha nipakaṃ sahāyaṃ saddhiñcaram sādhuvi-
 hāri dhīraṃ,
 abhībhuyya sabbāni parissayāni careyya ten' attamano
 satimā.

no ce labhetha nipakaṃ sahāyaṃ saddhiñcaram sādhuvi-
 hāri dhīraṃ

rājā va rattham vijitam pahāya eko care mātāṅgaraññe
 va nāgo.

ekassa caritaṃ seyyo, n' atthi bāle sahāyatā.

eko care na ca pāpāni kayirā appossukko mātāṅgaraññe

10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamaññhe t̥hitako 'va imā gāthāyo
 bhāsītvā yena Bālakaloṇakāragāmo ten' upasaṃkami.
 tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantaṃ
 dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādoda-
 kaṃ pādapiṭṭhaṃ pādakathalikaṃ upanikkhipi, paccuggantvā
 pattacivaram paṭiggaheṣi. nisīdi bhagavā paññatte āsane,
 nisajja pāde pakkhālesī. āyasmāpi kho Bhagu bhagavantaṃ
 abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho
 āyasmantaṃ Bhagum bhagavā etad avoca: kacci bhikkhu
 khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilama-
 sīti. khamaniyam bhagavā, yāpaniyam bhagavā, na cāhaṃ
 bhante piṇḍakena kilamāmi. atha kho bhagavā āyasmantaṃ
 Bhagum dhammiyā kathāya sandassetvā . . . sampahaṃsetvā
 utthāyāsanaṃ yena Pācīnavamsadāyo ten' upasaṃkami.
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti. addasa kho dāyapālo bhagavantaṃ dūrato 'va
 āgacchantam, disvāna bhagavantaṃ etad avoca: mā samaṇa
 etaṃ dāyaṃ pāvisi, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphaṣum akāsīti. assosī kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa,
 sutvā dāyapālaṃ etad avoca: māvuso dāyapāla bhagavantaṃ

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattaṭṭhitaṃ paṭiggahesi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathaliṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantaṃ bhagavantaṃ abhivādetvā ekamantaṃ nisīdipsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaniyaṃ, kacci yāpaniyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārihi saddhiṃ viharāmiti. tassa mayhaṃ bhante imesa āyasmantesu mettāṃ kāyakammaṃ paccupatṭhitaṃ āvi c' eva raho ca, mettāṃ vacikammaṃ, mettāṃ manokammaṃ paccupatṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṃ cittaṃ vasena vatteyyan ti. so kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṃ cittaṃ vasena vattāmi, nānā hi kho no bhante kāyā ekaṃ ca pana maññe cittaṃ ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittaṃ ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. ||4|| kacci pana vo Anuruddhā appa-

matā ātāpino pahitattā viharathā 'ti. taggha mayaṃ bhante appamattā ātāpino pahitattā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākaṃ yo paṭhamāṃ gāmato piṇḍāya paṭikkamati, so āsanāṃ paññāpeti, pādodakāṃ pādapiṭhāṃ pādakathalikāṃ upanikkhipati, avakkārapātiṃ dhovitvā upatthāpeti, pāniyaṃ paribhojaniyaṃ upatthāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā uḍake opilāpeti, so āsanāṃ uddharati, pādodakāṃ pādapiṭhāṃ pādakathalikāṃ paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, pāniyaṃ paribhojaniyaṃ paṭisāmeti, bhattaggaṃ sammajjati. yo passati pāniyaghaṭaṃ vā paribhojaniyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upatthāpeti. sac' assa hoti avisayhaṃ hatthavikāreṇa, dutiyaṃ āmantetvā hatthavilaṅghakena upatthāpema, na tv eva mayaṃ bhante tappaccayā vācam bhindāma. pañcāhikāṃ kho pana mayaṃ bhante sabbarattiyā dhammiyā kathāya sannisidāma. evaṃ kho mayaṃ bhante appamattā ātāpino pahitattā viharāma 'ti. || 5 ||

atha kho bhagavā āyasmantaṃ ca Anuruddhaṃ āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Pārileyyakaṃ tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Pārileyyakaṃ tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitakko uḍapādi: ahaṃ kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṃghe adhikarapakārakehi, so 'mhi etarahi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarapakārakehi. aññataro pi kho hatthināgo ākiṇṇo viharati hatthiṃhi hatthinīhi hatthikalabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādanti, obhaggobhaggaṃ c' assa sākhabhaṅgaṃ khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni e' eva tiṇāni khādāmi, obhaggobhaggaṇ ca me sākābhāṅgaṃ khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa me otiṇṇassa hatthinīyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā rūpakattho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkami, upasaṃkamitvā soṇḍāya bhagavato pāṇiyaṃ paribhojaniyaṃ upatthāpeti appaharitaṇ ca karoti. atha kho tassa hatthināgassa etad ahosi : ahaṃ kho pubbe ākiṇṇo na phāsu vihāsiṃ hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni e' eva tiṇāni khādiṃ, obhaggobhaggaṇ ca me sākābhāṅgaṃ khādiṃsu, āvilāni ca pāṇiyāni apāyīṃ, ogāhantassa ca me otiṇṇassa hatthinīyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarabi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi. atha kho bhagavā attano ca pavivekaṃ viditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena isādantassa hatthino

sameti cittaṃ cittena yad eko ramati vane 'ti. ||7||4||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avasari. tatra sudāṃ bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno ambhakaṃ anathassa kārukā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccuttheyyāma na añjalikammaṃ sāmīcikkammaṃ kareyyāma na sakkarēyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānaṃ pi piṇḍapātāṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjīyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantaṃ vā paśādessantīti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccutthesuṃ na

añjalikammaṃ sāmīcīkammaṃ akāṃsu na sakkarīṃsu na garukarīṃsu na māṇesūṃ na pūjesūṃ upagatānaṃ pi piṇḍapātaṃ na adāṃsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārūpakatā evaṃ āhaṃsu: handa mayaṃ āvuso Sāvattthiṃ gantvā bhagavato santeke imaṃ adhikaraṇaṃ vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanaṃ samsāmetvā pattacīvaraṃ ādāya yena Sāvattthi ten' upasaṃkamīṃsu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhanto Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchanti. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmiti. tena hi tvaṃ Sāriputta yathā dhammo tathā tiṭṭhāhīti. kathāhaṃ bhante jāneyyaṃ dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasaṃ kho Sāriputta vatthūhi adhammavādi jānitabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dipeti, dhammaṃ adhammo 'ti dipeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatena 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatena 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatena 'ti d., āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatena 'ti d., appaṇṇattaṃ tathāgatena paṇṇattaṃ tathāgatena 'ti d., paṇṇattaṃ tathāgatena appaṇṇattaṃ tathāgatena 'ti d., anāpattiṃ āpattīti d., āpattiṃ anāpattiṃ d., lahukaṃ āpattiṃ garukā āpattiṃ d., garukaṃ āpattiṃ lahukā āpattiṃ d., sāvasesaṃ āpattiṃ anavasesā āpattiṃ d., anavasesaṃ āpattiṃ sāvasesā āpattiṃ d., dutṭhullaṃ āpattiṃ adutṭhulla āpattiṃ d., adutṭhullaṃ āpattiṃ dutṭhulla āpattiṃ dipeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādi jānitabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādi jānitabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dipeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anāciṇṇaṃ tathāgatena . . . , āciṇṇaṃ tathāgatena . . . , appaṇṇattaṃ tathāgatena . . . , paṇṇattaṃ tathāgatena . . . , āpattiṃ . . . , anāpattiṃ . . . , lahukaṃ āpattiṃ . . . , garukaṃ āpattiṃ . . . , sāvasesaṃ āpattiṃ . . . , anavasesaṃ āpattiṃ . . . , dutṭhullaṃ āpattiṃ . . . , adutṭhullaṃ āpattiṃ adutṭhullā āpattitī dīpeti. imehi kho Sāriputta atthārasihi vatthūhi dhammavādī jānitaḥso 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākotthito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upālī, assosi kho āyasmā Anando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Read Rāhula instead of Sāriputta*) . . . dhammavādī jānitaḥso 'ti. ||6||

assosi kho Mahāpajāpati Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpati Gotamī yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthitā kho Mahāpajāpati Gotamī bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmiti. tena hi tvam Gotamī ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam ditthiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehi, yaṃ ca kiñci bhikkhunīsamghena bhikkhusamghato paccāsimsitabbaṃ sabbaṃ taṃ dhammavādito 'va paccāsimsitabbaṃ ti. ||7|| assosi kho Anāthapiṇḍiko gaḥapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gaḥapati yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gaḥapati bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmiti. tena hi tvam gaḥapati ubhayattha dānaṃ dehi, ubhayattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam ditthiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehīti. ||8|| assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkhami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmiti. tena hi tvam Visākhe ubhayattha dānam dehi . . . rocchīti. || 9 ||

atha kho Kosambakā bhikkhū anupubbena yena Sāvattthi tad avasaruṇa. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkhami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnā kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . samghe adhikarapakārakā Sāvattthim anupattā. katham nu kho bhante tesa bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittam senāsanam dātābban ti. sace pana bhante vivittam na hoti katham paṭipajjitabban ti. tena hi Sāriputta vivittam katvāpi dātābham. na tv evāham Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsanam paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante katham paṭipajjitabban ti. āmisam kho Sāriputta sabbesam samakam bhājetabban ti. || 10 ||

atha kho tassa ukkhittakassa bhikkhuno dhammaṃ ca vinayaṃ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammena ukkhitto akuppenna ṭhānārāhenā 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānūvattakā bhikkhū ten' upasamkhami, upasamkamitvā ukkhittānūvattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārāhena. etha maṃ āyasmanto osārethā 'ti. || 11 || atha kho te ukkhittānūvattakā bhikkhū tam ukkhittakam bhikkhum ādāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu, ekamantam nisinnā kho te bhikkhū bhagavantam etad avocuṃ : ayaṃ bhante ukkhittako bhikkhu evaṃ āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. katham nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammēna ukkhitto akuppēna
 tñānārahēna. yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhuṃ
 osārethā 'ti. ||12|| attha kho te ukkhittānuvattakā bhikkhū
 taṃ ukkhittakaṃ bhikkhuṃ osāretvā yena ukkhepakā bhi-
 kkhū ten' upasamkamimsu, upasamkamitvā ukkhepake
 bhikkhū etad avocun : yasmim āvuso vatthusmim ahosi
 saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo
 saṃgharāji saṃghavavattānaṃ saṃghanānākaraṇaṃ so eso
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa
 mayaṃ āvuso tassa vatthussa vūpasamāya saṃghasāmaggiṃ
 karomā 'ti. attha kho te ukkhepakā bhikkhū yena bhagavā
 ten' upasamkamimsu, upasamkamitvā bhagavantaṃ abhivā-
 detvā ekamantaṃ nisidimsu, ekamantaṃ nisinnā kho te
 bhikkhū bhagavantaṃ etad avocun : te bhante ukkhittā-
 nuvattakā bhikkhū evaṃ āhamsu : yasmim āvuso vatthua-
 smim ahosi . . . saṃghasāmaggiṃ karomā 'ti. kathaṃ nu
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya
 saṃghasāmaggiṃ karotu. evañ ca pana bhikkhave
 kātābbā, sabbe' eva ekajjhaṃ sannipatitabbaṃ gilānehi ca
 agilānehi ca, na kehi ci chando dātabbo. sannipatitvā vyattēna
 bhikkhunā paṭibālēna saṃgho āpetabbo : supātu me bhante
 saṃgho. yasmim vatthusmim ahosi saṃghassa bhaṇḍanaṃ
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-
 vavattānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa
 pattakallaṃ saṃgho tassa vatthussa vūpasamāya saṃgha-
 sāmaggīṃ kareyya. esā ñatti. supātu me bhante saṃgho.
 yasmim vatthusmim . . . osārito ca. saṃgho tassa
 vatthussa vūpasamāya saṃghasāmaggiṃ karoti. yassa-
 yasmato khamati tassa vatthussa vūpasamāya saṃghasā-
 aggiyā karaṇaṃ so tuṃh' assa, yassa na khamati so
 bhāseyya. katā saṃghena tassa vatthussa vūpasamāya
 saṃghasāmaggi nihatā saṃgharāji nihato saṃghabhedo.
 khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 tāvad eva uposatho kātabbo pātimokkhaṃ uddisitabban ti.
 ||14|| 5

atha kho āyasmā Upāli yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca : yasmim bhante vatthusmim hoti saṃghassa bhaṇḍanam . . . saṃghanānākaraṇam, saṃgho taṃ vatthum avinicchinitvā amūlā mūlam gantvā saṃghasāmaggiṃ karoti, dhammikā nu kho sā bhante saṃghasāmaggiṃ. yas-mim Upāli vatthusmim hoti . . . saṃgho taṃ vatthum avinicchinitvā amūlā mūlam gantvā saṃghasāmaggiṃ karoti, adhammikā sā Upāli saṃghasāmaggiṃ. yasmim pana bhante vatthusmim hoti . . . saṃgho taṃ vatthum vinicchinitvā mūlā mūlam gantvā saṃghasāmaggiṃ karoti, dhammikā nu kho sā bhante saṃghasāmaggiṃ. yasmim Upāli vatthusmim hoti . . . saṃgho taṃ vatthum vinicchinitvā mūlā mūlam gantvā saṃghasāmaggiṃ karoti, dhammikā sā Upāli saṃghasāmaggiṃ. ||1||

kati nu kho bhante saṃghasāmaggiyo 'ti. dve 'mā Upāli saṃghasāmaggiyo. atth' Upāli saṃghasāmaggi atthāpetā vyañjanupetā, atth' Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca. katamā ca Upāli saṃghasāmaggi atthāpetā vyañjanupetā. yasmim Upāli vatthusmim hoti saṃghassa bhaṇḍanam . . . saṃghanānākaraṇam, saṃgho taṃ vatthum avinicchinitvā amūlā mūlam gantvā saṃghasāmaggiṃ karoti. ayaṃ vuccati Upāli saṃghasāmaggi atthāpetā vyañjanupetā. katamā ca Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca. yasmim Upāli vatthusmim hoti saṃghassa bhaṇḍanam . . . saṃghanānākaraṇam, saṃgho taṃ vatthum vinicchinitvā mūlā mūlam gantvā saṃghasāmaggiṃ karoti. ayaṃ vuccati Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca. imā kho Upāli dve saṃghasāmaggiyo ti. ||2||

atha kho āyasmā Upāli utthāyāsanā ekamsam uttarāsaṅgam karitvā yena bhagavā ten' añjalim paṇāmetvā bhagavantam gāthāya ajjhabhāsi :

saṃghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-
yesu ca

kathampakāro idha naro mahatthiko bhikkhu katham
hoti idha paggabārāho 'ti.]

anānuvajjo paṭhamena sīlato avekkhitācāro susamvut-
tindriyo,

paccatthikā na upavadanti dhammato, na hi 'ssa taṃ hoti
vadeyyuṃ yena naṃ.

so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha
bhāsati,

na cchambhati parisagato na vedhati, atthaṃ na hāpeti
anuyyutaṃ bhaṇaṃ,

tath' eva pañhaṃ parisāsu pucchito na o' eva pajjhāyati
na mañku hoti.

so kālāgataṃ vyākaraṇārahaṃ vaco rañjati viññūparisaṃ
vicakkhaṇo,

sagāro voḍḍhataresu bhikkhusu ācerukambhī ca sake
visārado,

alaṃ pametum, paṇḍo kathetave, paccatthikānaṃ ca
5 viraddhikovidō,

paccatthikā yena vajanti niggahaṃ mahājano paññāpanāṃ
ca gacchati,

sakaṃ ca ādāyam ayaṃ na riñcati vyākaraṇapañhaṃ anu-
paghātikaṃ,

dūteyyakammessa alaṃ samuggaho saṃghassa kiccesu ca
āhumaṃ yathā,

karaṇvaco bhikkhugaṇena pesito ahaṃ karomīti na tena
maññati,

āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
vutthāti,

ete vibhaṅgā ubhayassa sāgatā, āpattivutthānapadassa
kovidō,

nissāraṇaṃ gacchati yāni cācaraṃ, nissārito hoti yathā ca
vatthunā,

osāraṇaṃ tapvusitassa jantuno etam pi jānāti vibhaṅga-
kovidō,

sagāro voḍḍhataresu bhikkhusu navesu thesesu ca
majjhimesu ca,

mahājānaṃ atthacaro 'dha paṇḍito, so tādiso bhikkhu
10 idha paggaḥāraho 'ti. ||3||6||

Kosambakkhandhako dasamo.

tassa uddānam :

Kosambiyam jinavaro, vivād' āpattidassane,
 ukkhipeyya yasmim tasmim, tassa yāpatti desaye.|
 anto simāyam, tatth' eva, pañc' ekañ c' eva, sampadā,
 Pārileyyā ca, Sāvatthi, Sāriputto ca, Kolito,|
 Mahākassapa-Kaccāno, Kott'hito, Kappinena ca,
 Mahācundo ca, Anuruddho, Revato, Upālivhayo,|
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapīṇḍiko, Visākhā
 Migāramātā ca,
 senāsanam vivittam ca, āmisam samakam pi ca,|
 na kena chando dātabbo, Upāli paripucchito,
 5 anupavajji visilena, sāmaggi jinasāsane 'ti.

MAHĀVAGGAṀ SAMATTAM.

VARIOUS READINGS.

A: India Office MS. of the Phayre Collection (Burmese writing).

B: MS. of the Paris National Library, fonds Pāli 17 (Sinhalese writing).

C: MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D: BUDDHAGHOSA'S *Aṭṭhakathā*; MS. of the Paris Library, fonds Pāli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E: The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukhaṃ paṭisaṃvedī ACE, vimuttisukhapāṭi-saṃvedī BD, Comp. *Jātaka*, i. p. 77, 80, ed. Fausboll.— 2, jarāmarāṇasokaṃ C at both places.— 3, yadā have ABCE, yadā bhavē D. —jhāyino B. —brahmarāṇasa AC. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, AC have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarāmarāṇasokaṃ.— 5, jhāyino

corrected to *jhāyato* B. — *pavedīti* corrected to *avedīti* B. — 6, C reads again at both places *jarāmarasokap*°. — 7, *obhāsayam* ant° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5. — 2. 1, *samādhi utthahitvā* B. — *vimuttisukhap*° D, *vimuttisukham* p° ABCE. — 2, *huhukajātiko* A, *huhukaj*° BCDE. *Buddhaghosa*: so kira *diṭṭhamāṅgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajātiko 'ti vuccati. huhukkajātiko ti pi paṭhanti. — brahmanakāraṇā* A, *brāhmanakāraṇā* B, *brahmanakara* C. — 3, *yatatto* ACDE, *yuttatto* B. — *brāhmanavādaṃ* B. — 3. 1, *samādhi utthahitvā* B. — *Ājapālanigrodharukkhamūlā* A, °*nigrodhamūle* B, °*nigrodhamūlā* C. — *Muñjalindarukkhamūle* A, *Mucalindamūle* B, *Muñcalindamūle* C. — *vimuttisukham* p° AC. — 2, *sattāhavattalikā* ABC, *sattāhavaddalikā* D, *sattāhavaddalikā* E. Comp. *Jātaka* i. p. 80. — °*duddini* AB, °*duṭṭini* C, °*duddini* DE. — 3, *viddham* ACDE, *visuddham* B. — *pañjaliko* C. — 4, *asmiṃnāssa vinayo* B. — 4. 1, *samādhi utth*° B. — *vimuttisukham* p° AC. — 2, *taṃ deṣaṃ gantukāma addh*° C. — *gacchata bhagavantam* B. — 5, *onitapattapāni* ABC. — *te ca* BC. — 5. 1, *samādhi v*° B. — 2, *ālayapamuditā* and *ālayapamuditāya* A, *ālayasamuditā* and °*pamuditāya* B, °*samuditā* and °*samuditāya* C, *ālayesu sutthu muditā 'ti ālayasammuditā* DE. In § 8, 9, B reads °*samuditā* and °*samuditāya*, C °*samuditā*, °*samudditā* and °*samuditāya*, °*samudditāya*. — *duddasaṃ* A, *sududdasaṃ* BC. In § 8, 9, B reads *duddasaṃ*, and thus reads C in § 9, but *sududdasaṃ* in § 8. — 3, *apissu* AB, *api sudaṃ* C. — *susambuddho* AC. In § 8 C reads *susampuddho*, § 9 *susambuddho*. — *paṭisotagāmi* corrected to °*gāmiṃ* C, *paṭisotegāmiṃ ti* D, *paṭisotagāmiṃ ti* E. — *dakkhinti* D, *dakkhanti* ABCE. — 4, *vata bho* at both places BC, *vata so* at both places A; comp. *Jātaka* i. p. 81. — 6, *bhummiyaṃ nih*° C. — 7, *avekkhassu* AE, *āvekkhassu* B, *apekkh*° CD. In § 9, 10, C reads *avekkh*°. — *dhīra* corrected to *vīra* B. — 8, *apisu taṃ Brahme* B, *api sudaṃ me Brahme* C; A omits this passage. — 11, °*posini* all MSS. — *accuggamma* ACE, *ajjugg*° B, *abbhuggamma* D, comp. Lal. Vist. p. 520 ed. Calc., where I propose to read *udakātyudgatāni*. — 6. 3, 4, *Udako*, *Udakassa* AC, *Uddako*, *Uddakassa* B. Comp. *Jātaka*

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāsinam A D, Kāsinam C, Kāsiyam B, Kāsinam or Kāsinam E.—andhibhūtasmi A C.—āhañhi A E, ahañhi B, āhañci C, ahañhi D.—amatadandubhiti D (not E). 9, yathā pi kho B.—hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E.—okampetvā A C, okappetvā ("sisam cāletvā" D E) B D E.—10, āvaddho bāhullāyā ti D.—paccupatthāpetabbo A B, paccutthāpetabbo C.—11, apissu A B, api sudam C.—12, samudācarittha C.—The Jātaka Atthakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.—13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.—13, uttarimanussadhammam C, °mmā A B.—bāhulliko A C, bahulikato B.—uttarim manussadhammā A, uttarimanussadhammam B C.—15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.—16, me tumhe B.—abblāsitam A, abblāvitam D, bhāsitam B E. The comment explains the word: vākya-nādan ti.—asakkhi kho A, asanñhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D.—puna sussimsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussūsimsu.—17, atthakil° B.—20, °nandini A B C. 27, paccaññāsi A B C.—28, paccaññāsi A C.—29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.—30, ca pana bhagavatā C.—evam A C, etam B.—31, devānubhāvan ti B C.—Aññākaṇḍañña (at the first place) B. The Jāt. Atthav. (i. p. 82) and the Dhammap. Atth. (p. 119, 125) read Aññākaṇḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakaṇḍīnya.—32, C almost constantly reads svākhyāto.—tassa āyasmato Kondañassa A. 35, nihārabhatto iminā nihārena C, nihārabhatto A, iminā hārena B.—B inserts nihārabhatte, which is corrected to °bhatto, before tayo.—39, vedanā bhikkhave anattā C.—labbhettha ca vedanāyam A.—na ca labbhati vedanāyam A B. 41, viññānam bhikkhave anattam C.—42, kalla nu kho tam C.—43, kallam nu kho tam C.—46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the *Anattalakkhaṇasutta* as well as of the *Cūḍarāhulovāda* (Berlin MS. of the *Suttasaṃgaha*). Comp. also i. 21. 4.—7. 1, *heṭṭhā pāsadaṃ* A, *h° pāsādā* B, *h° pasādā* corrected to *h° pasādaṃ* C. —*pi niddā okkami* A, *pi pacchā niddaṃ okkami* C, *pi niddā okkamati parijanassāpi pacchā niddaṃ okkami* B.—2, *mudigaṃ* A, *mudigaṃ* C. —*vikesikaṃ* A, *vikkesikaṃ* C, *vikkhesitaṃ* B. —*vikkhelikaṃ* A C, *vikkhelikaṃ* B. —*aññā vippalapantiyo* C. —*saṇṭhāti* C. —*idaṃ upaddutaṃ* A. —*idaṃ upasaṭṭhaṃ* A.—3, *abhirūhitvā* B.—6, *dukkhasamudayaṃ nirodhamaggaṃ* B. The same reading constantly occurs in this MS.—7, *catuddisā* A, *catudisā* C, *catusu disā* B.—8, AB omit *idha nisinno*. —9, *api nu bhante* A C. —10, *dakkhintiti* B, *dakkhantiti* A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah. —so *ca loke* C.—11, *vimucci* C, *vimuccati* A, *vimuttaṃ* B.—14, *lābhā* AB, *sulābhā* C. —*suladdhaṃ* A, *suladdhaṃ lābhā* B, *lābhisuladdhaṃ* C. —*ajjatanāya* A C, *ajja svātanāya* B.—8. 3, *tā ca loke* AB, *tā ca kho loke* C.—9. 2, *ime me bhante* A, *ima bhante* B, *ime ca kho bhante* C.—10. 1 and 2, *janapadā* ABC. Probably we ought to read *janapade*, comp. *Bārāṇasiyaṃ seṭṭhānuseṭṭhinaṃ*, in the preceding chapter.—2, *ime me bhante* A C, *ime bhante* B.—4, *sā tesāṃ* A, *sāva t°* C, *yāva t°* B.—11. 1, *muttāhaṃ* AB, *muttānaṃhaṃ* C. —*manussā* constantly C. —*mā ekena maggena* C. —*agamittha* A C, *agamattha* D, *āgame* corrected to *āgamatta* B. —*ahaṃ hi bhikkhave* B. —*Senānigamo* corrected to *Senāninigamo* B, *Senanigamo* A, *Senonigamo* C.—2, *bandhosi* ABC. —*mahābandhanabandho* A, *Mārabandhanabaddho* corrected to *mahāb°* C, *Mārabandhanabandho* B. —*muttohaṃ* B. —*mahābandhanamutto* A, *Mārabandh°* B, *Mārabandh°* corrected to *mahāb°* C. —*nihato* B. —*bādhayissāmi* ABC; the true reading apparently is *bandhayissāmi*.—12. 3, *pabbājetuṃ upasampādetuṃ ti* A, *pabbājetha upasampādettha* B, and thus reads C, where it is corrected thus: *pabbājetu upasampādetuṃ*. D: *pabbājethā tiādimhi*.—4, *gacchāmi* C, *gacchāmi* AB.—13. 1, *vuṭṭhavasso* C.—2, *bandhosi* AB, *baddhosi* corrected to *bandhosi* C. —*Mārapāsena* AB, *Māra-*

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho BC. —muttāham AC, muttohi B. —Mārapāsena AB, Mārapāsehi C. —Mārabāndhanamutto C.— 14. 1, tasmim yeva vanasaṇḍe A, tasmim van° B, tasmī ca van° C. —ekassa pana pajāpati B. —nāhoti AB, nāhosi C. —ānitā hoti B.— 2, paricārimhā AB. —nāhoti B.— 3, tam kāraṇam kim B. —ye mayam instead of yam mayam all three MSS.— 5, sā va AC, yā ca B.— 15. 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C. —api caṇḍ° C. —vihedhesiti constantly AC. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). — 3, pariyādeyyan ti AB, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhibhaveyya vā vināseyya vā. — 4, abhisamkharitvā AC, °kharitvā B. It ought to be corrected: abhisamkharētvā, comp. i. 7. 8. —nāge AB, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyāditvā B.— 6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca BC. —vibodhesiti AC. —nam AC, tam B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyati C.— 7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohikā. —kāye A, kāyena B, rūpakāye C.— 16. 1, upasamkami AB, upasamgami C instead of upasamkamimsu. —pi nāma mahanto B.— 2, upasamkami AC. —pi nāma mahantā B.— 17. 1, vannānipabbhāhi B.— 2, vaṇṇānipabbhāhi B.— 18. 1, vannātipabbhāhi B.— 2, vannātipabbhāhi B.— 19. 4, akāsiti AB, akāsiti C.— 20. 1, mahati all three MSS., instead of mahatim (the same in § 2, 4 and 5).— 2, A inserts paṃsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā AB, adhivathā C (the same in § 5). —C inserts paṃsukulam before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhattā A.— 5, A inserts paṃsukulam before ālambitvā. —āharahattho AC, arahanto B.— 6, tvaṃ gaccha B.— 9, idam kho pana

Kassapa B.— 11, sugandhikaṃ A, gandhasampannan ti B, gandhasampannam rasasampannam C. —BC omit sace ākañkhasi . . . tvam yeva tam gaṇhā ti. —yeva tam A (at both places); comp. § 9.— 12, aggim A, aggi BC. —sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC. —aggim A, aggi BC. —ujjalitum all three MSS. —aggim A, aggi BC. —ujjalitum B. —aggim ti AB, aggi ti C. —ujjalimsu all three MSS., instead of ujjaliyimsu? —aggi BC, aggim A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C. —aggim A, aggi BC. —aggim A, aggi BC. —vijjhāpeyyantu B (at both places). —aggim ti AB, aggi ti C. —aggim A, aggi BC. —vijjhāyissati AB, vijjāyissati C.— 15, Nerañjarāya A, °yam BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandā mukhiyo nimmitā ti AB, yathā pañcamattāni mandā mukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C. —vulho AC, vuyho B. —idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C. —ayam ahamim A, ayam ahami C, aham aham asmim B. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvam A.— 18, cīrapaṭṭikā A, cīrapaṭṭikā C, cīrapaṭṭikā B. DE: cīrapaṭṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhim.— 24, aggi C; AB omit the word.— 21. 1, tena carikaṃ p° C, tena pakkāmi AB. —cakkhum ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B. —vimuttasmiṃ vimuttambhī A, vimuttasmiṃ pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggim AB, aggi C. —kissako AC, kisako BD. —kāmitthiyo AC, kāmitthiyo BDE. —yaññā all MSS., yaññam Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādike kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikaṃ ABC, anupadhinam D. —anaññatābhāvi (°bhāvi C) ABC. DE: jātijarāmaraṇāṇaṃ abhāvena anaññatābhāviṃ (°bhāvi corrected to °bhāviṃ E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhinti B, dakkhantiti C. — 13, giyamāno A, gāy° B, bhāsamāno C. — siṅginikkhasuvaṇṇo ABC constantly; DE: siṅginikkhasuvaṇṇo ti siṅgisuvaṇṇanikkhena samānavavṇo. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. — After the third stanza B inserts a fourth one: santo santehi (sic) purāṇajāṭilehi . . . pāvīsi bhagavā. — dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. — dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. — °parivārako AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhi BD and the Jāt. Atth. In E the reading is illegible. — suddho AC, buddho B and the Jāt. Atth. — 16, avidūre ABC (the same § 17), instead of atidūre? — appakinnam BCD, abbokinnam A, appakinnam E. — appanighosaṃ AC (the same § 17). — vijanavādan ti pi pāṭho . . . vijanapātan ti pi pāṭho DE. — 17, abbokinnam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so ārocetā ti ABD. — 2, arahattamaggasamāpannā vā A, °maggam vā sammāpannā C, °maggapaṭipanno vā B. — 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-īdhātu, tthavibhatti . . . patividdhattha tumhe, pattam tam tumhehiti attho. — paramasokaṃ C. — abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no A B, kiñci nu C. — adhigatamhiti C. — adhigatositi C. — 7, arahattamaggasamāpannā vā A, °maggam vā sammāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. — paramasokaṃ C. — abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma A B C, instead of apalokayāma or °kema. — 3, uṇhalohitaṃ B. — dve sahāyā B. — Kolito ca Up° B. — Veḷuvane B. — atha nesam B. — Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānam C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°). — 6, dupposatāya AB, duppositāya C. — asantuttāhitāya A, asantuttāhatāya B, asantuttāhiyā C. — samganikāya AC, asallekhatāya B. — suposatāya A, supposatā B, supositāya C. — appicchassa BC, appicchatāya A. — 10, Instead of samharitabbam, samharantena, etc., the MSS (also those of the comment) frequently read samgharitabbam, etc. — ussādetvā D (not E). — 15, I am not sure about the spelling and the derivation of kavātapittam; the MSS. read °pittam and °piṭham. D: kavātapīṭhan ti kavātañ ca piṭhasamghātāñ ca. E: kavātapittan ti k° ca piṭhasamghātāñ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219. — 15, apassenaph° A, aphassenaph° BC. — B omits nīharitvā (after sallakkhetvā). — gerukap° C, gerūkap° A, garuṃ p° B. — colakam B (at both places). — parippositvā C, paripposetvā B, paribbositvā A. — 16, apassenaph° AC, aphassenaph° B. — 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāsāpetabbo. — Instead of vassa BC often read tassa. — 21, nissayam B. The Burmese MSS. ordinarily read niyassam or niyassam. — 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. — kariyethāti AC, kariyeyyā ti B. — The MSS. have rajanam as well as rajanā; the former is the correct reading. — paciyeṭhāti AC, phatiyeyyā ti B. — rajeyeyyā ti B — rajentena B. — 24, chedātabbā AB, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) — upatṭhāpetabbo A, upatṭhapetabbo B, upatṭhātabbo C. — 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C. — 11, The MSS. have rajanam as well as rajanā, see ch. 25. 23. — rajitabbam A, rajet° BC. — rajantena ACE, rajent° B. — rajotabbam AB, rajit° C. — upatṭhāpetabbo all three MSS. instead of upatṭhātabbo. — 27. 2, mā yittha B. — upatṭhāpetabbo B. — 3, anujānāmi bh° panāmitena khamāpetun ti B. — 28. 1, kiso hoti A, k° ahosi BC. — sandhatagatto A constantly. — ko nu kho bhikkhave C, ko bh° A, ko nu kho B. — imam kho bhante B. — 3, saraṇāgamanehi BC, °ṇāgamanehi AE. — tāham C, tam A, ham corrected to nāham B. — upasampadam dātum BC, upasampādetum A. — 29. 1, upasampanṇassa samanantarā D (not E). — evamrūpaṃ C. —

āyasmante A C, āyasmato B. — upasampāditthāti A C, upasampadatthāti B. — **30.** 2, khiyattha A C, nikkhiyittha B. — no ce me A, no me ce C, no ce B. — 4, tattha te tayā yāv° B at the first, second, and fourth place. — nimantanabhattam C. — **31.** 1, paṭikacceva A C. paṭigaccheva B (at both places). — abhirameyyam svāham A, °yyā vāham B, °yya C. — jegucchāmi nissayā paṭikulyā ti B. — 2, B omits tivaggena pi. — 4, kacci tvam app° A, kacci (kicci C) ttha app° B C. — app° ca mayam C. — 5, tattha ayam pana C — hotiti B C, ahoṣiti A. — tvam kho mogh° C. — añam ovaditum añam an° C. — 6, paṇavanto A C constantly. — upasamkami B. — **32.** 1, pakkamantesu B. — anācariyā A. — 2, vassāmi B constantly. — 3, upaṭṭātabbo C, upaṭṭāpetabbo A B. Comp. i. 25. 24. — **33.** 1, uppajjiyethā ti A, uppajjeyyāthā ti B, uppajjiyethā ti C. — upaṭṭāpetabbo all three MSS. instead of upaṭṭātabbo. — **35.** 1, nissayam denti B C, n° dessanti A, instead of n° dassanti? — The end of this chapter is again specified by the MSS. as the end of the 6th Bhānavāra, the same having been the case with regard to chapter 33. The subscription "ācariyavattam," which belongs to ch. 32, is also repeated here. — **36.** 1, cha yimhā A, cha yimā C, cha himā B. — samodhānagato B. — 4, 5, param asekhena °kkhandhena B constantly. — 12, ādibrahmacariyakāya A C, ādibrahmacariyakāya B, ādibrahmacariyikāyā ti D, ādibrahmacarikāyā ti E. — Buddhagh. explains vivecetum, without mentioning vivecāpetum. — 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkāya C. — 14, vitthārena na C, na vitthārena A, vitthārena B. — na suvibhattāni na sup° na suvin° C; na is omitted at the three places in A B; DE: ubhayāni kho pan' assa pāt° vitth° sv° hontiti . . na suvibhattāniti . . na na sup° ti . . suvinicchitāni. — supavattini C E, suppavattini A B, suppavattī[ti] D. — suttaso A E, suttato B C D. The reading of B C D, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13. — 15, suppavattini C, suppavattitāni B; A omits this word. — suttaso A, suttato B C. — **37.** 3, param asekhena °kkhandhena B constantly. — 4, Both readings, asekhena °kkhandhena and asekhena °kkhandhe, occur in B at various places. — 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C. —vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum. — 12, ādibrahmacariyakāya A, °cārikāya B, °cariyikāya C. — 13, na ubhayāni . . . pāt° vitthārena AC, ubhayāni . . . pāt° vitth° B. —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C. —suttaso A, suttato BC. — 14, suppavattini AC, suppavattāni B. —suttaso A, suttato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as "chakkam soḷasa-vāram." — 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgamtva bhikkhu upasampadam yācanto so āgato na upas° C. —yo so bhikkhave AB, yo bh° añño pi C. — 3, tena bhikkhave B, tena kho bh° AC. —A omits itthannāmo. — 5, gāmaṃ piṇḍāya pavisati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B. — 6, kikkaraṇiyāni C. — 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB, saṃghātanīyaṃ C, saṃghātanīyaṃ, in the explanation saṃghātanikaṃ D, saṃghātanīyaṃ, in the explanation saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho. — 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC. — 9, kikkaraṇiyāni C. — 10, saṃghātanīyaṃ A, saṃghātanīya C, °nikaṃ B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C. — 11, upajjhāyassa mūl° B (not DE). —āvenīyaṃ AE, āveṇīyaṃ D, bhāvenīyaṃ C, āvenikaṃ B. — 39. 1, khoyyo A, veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —khoyyo A, veyyo B, khayyo C. — 4, aññ° pi puriso C. —khoyyo A, veyyo B, khayyo C. —khoyyo A khayyo C; B omits the entire passage from sabbam sāp° to nāham s° tik° ti. — 5, somhi AB, soham C. —bhadantā C, bhaddantā A, bhikkhu B. —ayyā AC, ayyo B. —pabbājeyyan ti all three MSS. — 40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C. — 2, yuddhātīn° C. —pāpañ ca kammaṃ karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacārino sīl° B. — 3, kin ti nu kho B. —B omits sāmi. —rājabhate pabbājeyyantiti B. —vohārake B. —chetabbam AC, chedetabbam B, cheditabban ti E. —anusāsakassa B. — 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so tam karam C.— 2, haṇemāti B. —abhayūvarā AD, abhayuvurā BC.— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā tam passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ so AC yo B (omitting aham). —nesamāti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dārakassa saddo ti BC.— 6, visativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttacetun ti A, upatthāpetun ti B, uddoyetun ti C. —kākuttipakam AE, °utthepakam B, °uddevakam C, kākudepatan ti corrected to kākuttipakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinnō sakkoti āgatāgate kāke utthāpetvā purato nikkhattam bhattam bhuñjitum ayaṃ k° nāma.— **53.** 1, āhundarikā AC, āhunnākirakā or āhuntaṭkirakā B. —B omits na (before ime-sam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunivā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittharo B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °tām vatā no B.— **54.** 1, gacchassu AC, āgacchassu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhagavati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadam paññattam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathaṇ (corr. to katthaṇ) ca C. —jātarūpara-jatapaṭigg° veramaṇi ti B.— **57.** 1, bhikkhū akkosati A, bhikkhunam akk° B, bhikkhūnam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalāḷenti, apalāḷetabbā, apalāḷeyya AC, apalāl° B. —añā-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarire.— 2, imesam na p° A, imesam p° B, imesam pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesam hatthibhaṇḍanam A.— **62.** 1, porāṇak° C constantly. —aham nu kho B. —phātīm k° A, bātik° C, phātik° DE, phāvaro vā kātum B. —ime hi kho B. —nāsetabbo ti titthiyap° AB.— **63.** 1, atṭiyati ABCE, atṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upatṭhahitvā B. —pabujjhitvā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvam C. —atṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methunadhammam A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyam sacāca (sacāva D) mayan ti vuttam, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayam nipāto vutto. sace ca (sace va D) icc eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho. —gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti saṃgh° A. —nas° ti lohitupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acivaram C. —naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, galagaṇṭhīm A, galagaṇḍikam C, galagaṇḍikam B, galagaṇḍiti DE. —sipari C, sipari A, sipadam B. sipaditi D, sipariti E. —parisadūsanam A, dūsakam BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajji vā alajji vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. BUDDHAGHOSA mentions this word.— 4, araṇṇakena all three MSS. —sallakkhantena AC, °kkhantena corrected to °kkhantena B. —anissitena vasitum B. —A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read *anusāvessati*, *anusāvetum*, etc., instead of *anussāvessati*, etc.—**75.** 1, *gabbh° upas° ahosi* AB, — *gabbh° upasampanno upasampanno nu kho* A. — *mhi no upas°* B.—**76.** 1, *tassa antar°* AC, *terasa ant°* B.— 2, *vitthāyanti* is explained in the *Atthakathā* thus: *vitthaddhagattā honti*. — 5, *attanā vā att°* (at the first place) AB; *attanā vā att°* C, which perhaps is right. — 6, *kathañ ca pana parena paro* A.— 7, *suñāsi* AC, *sunāsi* B.— 9, *suñāsi* ABC.—**77.** 1, *nissayā ācikkhitabbāni* (corrected to °bbāti) B, n° *ācikkhitabbā* AC. After these words AC insert: *cattāri ca akaraññyāni ācikkhitabbānīti*.—**78.** 1, *ekako vā āgacchanto* A. — *agamāsi* AB, *āgamāsi* C.— 3, *nāma puriso paṇḍupalāso* B. — *haritattāya* ACDE, *haritattāya* B.— 4, *puṭhusilā* all MSS. BUDDHAGHOSA: *puṭhusilā ti mahāsīlā*.— 5, *mattakacchinno* AC.—**79.** 1, *passissāmīti* (at both places) A.— 2, *passasi* A, *passese* C, *paṭikarohīti* B. — *passati* AC, *paṭikaroti* B (at both places). — B omits *puna*.— 4, *paṭinissajjehi* A, *paṭinissajjessasi* C, *na paṭinissajjissasi* B. I believe that we should read *paṭinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu* B, — *niggahānaṃ ca pāpicche* A, *niggahānaṃ ca pāpiccho* BC. We ought to correct: *niggahe ca pāpicchānaṃ*, or *pāpicchānaṃ ca niggahe*.— 5, *pamuttāhamicca suttante* B.— 6, *saṃghānaṃ h°* A, *saṃghānaṃ h°* C, *saṃganāñgetu* B. *saṃgahaṇaḥetu?*— 7, *vatthum* A. — *āpattim* A. — *dukka-* *raṃ asamsesetum* B. — *naṃ* B.— 9, *Bhaddiyo Vappo* B.— 10, *vatthu* B. — *Mārehi?* (instead of *Māro pi*). — 11, *pāripupphañ ca āhari* AC.— 13, *paṇāmanā* A, *paṇāmetum* C, *panamanā* B.— 16, Instead of *eko* I think we ought to read *bhaṭo*.— 18, *vatthumhi* A, *vatthusmim* B, *vatthusmi* C. *vatthum?* — *apaḷālena* B, *apaḷālana* AC.— 23, *andhamugabadh°* A, *jarāndhamugabadh°* B, *ejjandhamugapadh°* C. After this word A inserts *ca*.— 25, *vivadenti* AC, *vivādenti* B. — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B. — 27, *saṃgho* AC, *saṃghe* B.

II.

2. 1, *mūgasūkarā* A, *mūgasuk°* C, *migasuk°* B. BUDDHAGHOSA reads *mūgasūkarā*.— **3.** 1, *tāni nesam* A, *tāni hesam*

B, tāni sesaṃ corrected to t^o nesam C. —so nesam AC, so tesam B.— 2, tāni nesam AC, tesam (tāni is omitted) B. —so ca nesam A.— 3, BC omit the words ajj' uposatho panna-raso. Comp. Minayeff's edition of the Pātimokkhasutta, p. 2, line 16. —evam eva AC, evam evam B. —phāsu hoti (omitting ti) B.— 4, After °adhiyacanaṃ etaṃ B inserts: tena vucca. —vivarissāmi A, viparissāmi C, viharissāmi B. —B omits manasikatvā. —sabbam cetasā A, s^o cetaso BC. —samannāharāma A, samanārāma C, samantā harāmi B. —avisāhaṭṭacittā AC, avissāhaṭṭacittā B. —nissāmetha A, nissamedha C, tisāmema B.— 5, BUDDHAGHOSA reads: ana-jjhāpanno vā hoti āp^o vā vuṭṭhito. —byahātabbam A, bbyāhātabbam B, byāhāritabbam C.— 6, byākareyya BC, byākato bhaveyya A. —evam evam B. —jānitabbam pucchati A, jānitabbā maṃ pucchati C, jānitabbam esa maṃ puccheyya B. —evarūpāya nāma parisāya A. —pi instead of vuccati B. —B omits samjānamāno.— 7, samādhinaṃ vimokkhānaṃ C. —vivekānaṃ B.— 5. 2, yāvataḥ ek^o A. —ettāvataḥ sām^o hoti yāvataḥ B.— 6. 1, yāvataḥ ekāvāso hoti (omitting ti) B.— 2, sammataḥ sā sinā B.— 7. 1, tiyojanikap^o B. BUDDHAGHOSA agrees with the reading of AC.— 2, nadipāraṃ s^o C, °pāras^o AB. BUDDHAGHOSA: nadipāraṃ ti. —nadipārā s^o C, °pāras^o A, °pāraṃ s^o B. —evarūpaṃ nadipāras^o ABC.— 8. 2, Instead of samgho samgho the MSS. as a rule have the word but once.— 9. 1, tadahuposathe ca B. —mayaṃ camhā as^o A, mayaṃ camha as^o C; B omits mayaṃ ca. —nisinna C. Probably it should be nisinno. —uposathamukhaṃ A constantly.— 10. 1, B omits tāva. —vikāle A, vikālo B, vikālo corrected to vikāle C.— 11. 1, karissatu (at the first and second place) B. —kareyyatu (at the third and fourth place) B.— 12. 1, nadim taranto A, nadi t^o BC (at both places). BUDDHAGHOSA: nadim (nadi E) taranto 'ti Sappiniyaṃ nāma nadim atikkamanto. —BUDDHAGHOSA: manam vulho (mūlho D) ahosiṭi isakam appattavulhabhāvo ('mūlhabhāvo D) ahosi, . . . vegena āgacchantam udakam amanasikaronto thero manam vulho (manamūlho, which appears to be corrected to manavūlho, D) ahosi, na pana vulho (vūlho, corrected to mūlho, D.) —(At the second place:) manam vulho A, manavulho

C, manamhi vulho B.— 3, avippavāsasammuti AB.—avippavāsasammuti (at the second place) AC.— 5, paṭhamam sīmā (sīmā B) samm° BC.— 13. 2, āpatti dukkaṭassāti ABC.— 15. 3, savarabhayaṃ A, savarabhayaṃ C, corābhayaṃ corrected to corabhayaṃ B. BUDDHAGHOSA: saṃvarabhayaṃ (saṃvarabhayaṇakhaṇa D) ti aṭṭavimanussabhayaṃ.— 7, kathaṃ ca pana bhikkhave attānā vā C.— 8, A omits puggalaṃ tulayitvā.— 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kā-rāpessantitī A, kā-rāpentitī BC.— 5, diṭṭhi āvikātun A, diṭṭhim pi āv° BD, diṭṭha pi āv° C, diṭṭhi pi āv° E.— 9, therādhikaṃ ABDE, therādikam C. BUDDHAGHOSA explains the word by therādhinaṃ and mentions a reading therādheyyam.— 17. 3, The MSS. constantly read vattati, not vattatī.—dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi ACE, katami D, katham B.— 3, kimvatikā AC, kittikā B.— 4, nasamaggena C.—gahetun A, gah° corrected to gāh° B, gāh° C.— 19. 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C.—ārocetabboti ABC, instead of āroce-tabban ti? —na ssarati A, na ssari BC.—AB omit: anujā-nāmi bhikkhave bhattakāle . . . attham ārocesum.— 20. 4, pa-dīpetabbo ABC, instead of padīpetabbam? —B omits § 5, 6.— 6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B.—te ce AB, tejakho C.—gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B.— 22. 1, sannipatatha A, sannipatitha C, sannipatitṭha B.—dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriya B.— 4, sutto ACE, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha BC.— 2, kālakiriya B.— 3, santi AC, santa B.— 24. 1, muñcatha BC, muñcetha A.— 25. 1, sannipatatha A, °pati corrected to °patita B, °patitha C.— 26. 5, tikkannam A, tiṇṇannam C, tiṇṇam B.— 8, tiṇṇam AB, tiṇṇannam C.—ekako AC, eko B.— 9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhātabbam.— 27. 4, sāmanto A, sāmanta BCDE.— 10, 13, kim nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.— 13, 15, ten' upasamkamī ABC. ten' upasamkamati?— 28. 1, ath' aññe āv° bh°

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kātabbo (instead of pārisuddhi ārocetabbā) A.— 32. (subscription) pañcaviṣatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— 34. 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanissekaṃ (°nissekaṃ E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbaṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanissekaṃ (corrected to dhotāṃ ud°, D; dhotaudakanissekaṃ E) ti vā pātho, pādānaṃ dhovansudakanissekaṃ (°nissekaṃ E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasiti A, v° ca asiti B, v° asiti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —saññeica cepi vāyame AC, samvāsāpi ca vāyave B. saññeica cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantiti (saṃkhāpayissantiti D) appossukkā nibaddhāvāsaṃ vasissanti.— 3. 1, saṃkāyissanti B.— 4. 2, saññeica paṭikkamanti A, saññeica āvāsaṃ atikkamanti BC.— 3, upakaddhitukāmo B, ukkaddhitukāmo A, upakkaddhitukāmo C. —paneyyā B, paneyyā C, panāyyā A.— 5. 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim nid° etasmim pakarane dh° B.— 4, sannivaṭṭo C, °vatto A, °vaṭṭā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kātabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add: bhikkhunisaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°. — 8, BC omit bhikkhunī° uddissa. — After kappiyakuṭi k° h° AB insert vaccakuṭi k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunīsamgham uddissā 'ti ito patthāya vaccakuṭi jantāgharam jantāgharasālā 'ti imāni tīni parihīnāni. — After udapānasālā k° h° A adds: jantāgharam k° h°, jantāgharasālā k° h°. — 9, BC omit guhā k° h°. — BUDDHAGHOSA: purāyaṃ (pure ayaṃ D) suttanto na palujjati (pal° D) yāva ayaṃ suttanto na palujjati na vinassati. — 13, After udapānasālā AB add: jantāgharam k° h°, jantāgharasālā k° h°. — 23 and 26, upasampannam usukkam k° AB. — 7. 8, bhikkhussa bhātiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatiko ti ekasmim vihāre bhikkhūhi saddhim vasanakaṃpuriso. — 8. 1, undriyati A, udāmyati B, udriyati C. BUDDHAGHOSA: uddiyatitī (udariyatitī E) palujjati. — āharāpeyyum A, āharāpesum B, avahāreyyum C. BUDDHAGHOSA: avahāpeyyun (°yyan E) ti āharāpeyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. — dajjeyyāham AC, dajyāham B. BUDDHAGHOSA (D): dajjāhan ti dajje aham (E omits this passage). — 9. 2, āvisanti A, āvissanti BC. — ojam pi haranti pi (sic) BC, hananti pi A. — 4, piṇḍena C, piṇḍakena AB. — 10. 1, vutthāti B. — 11. 3, gāvaṃ A, gāvum C, gāmaṃ B. — 6, Here and in the following paragraphs the MSS. sometimes read asukasmim instead of amukasmim. — 12. 1, tena gantun ti BC, tena upagantun ti A. — 4, °vitāpiyā B (only at the first place). — 5, nimpikosam A, nimbak° B, nimpok° C. — 13. 1, Sāvatthiyā AC, °yam B. — abhirameyyām (corrected to °yyam) aham A, °yyam pahaṃ B, °yyāmāham C. — kiṃ kalam A. — 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK. — 2, bhikkhugatikō A, °bhatiko C, °bhātiko B. — 5, bhedaṃtth° A, bhedaṃtth° BC. — susirena A. — vitāpāya AC, vitābhāya B. — 6, ajjhokāse ca yā vāsā A. — 7, yathāñāyena AC, yathāñāyena B. — 8, dvivbhātihā ca puṇā B, dvihatihā ca puṇa A, dvihatihā ca puṇa ca C. — 9, na jayya A, na eyya C, na seyya B. — vatthudvārena accharikā A, vatthuddāne antari kā BC.

IV.

1. 4, *sac' assa* *hoti avisayham* BC, *sac' assa av°* A (§ 11 *assa* *hoti* C, *assa* AB).— 8, *bhagavantānaṃ dassanāya* B.— 11, B omits *bhikkhū*.— 12, *aphāsum*, *phāsum* AC, *aphāsukam*, *phāsukam* B. — *samattasamvāsam* A, *sapattas°* C, *pamattas°* B. — 13, *samādiyitabbam* A, *samāditabbam* C, *samaharitabbam* B.— 2. 1, The MSS. read sometimes *pavārayamānesu*, sometimes *°riyamānesu*.— 2, *pucchito* ABC instead of *mucchito*. *tadamantarā* A, *tadanantarā* C, *tadantarā* B.— 6. 2, 3, *sāmanto* ABC instead of *sāmantā* (see ii. 27. 4). — Subscription at the end of ch. 11: *pañcasattatitikam* *niṭṭhitam* A, *pañcavisatikam* n° C. B omits this subscription.— 14. 4, *pārivāsikupavāraṇādānena* ABC instead of *pārivāsikassa pav°* (comp. ii. 36. 4).— 16. 3, *pavāritānaṃ pavāraṇam* *ṭhapenti* BC.— 6, et seqq. A constantly omits the words: *mā viggaham*.— 13, *diṭṭhena vā pav°* *ṭhapesi* AB.— 13, et seqq. C constantly omits the words: *kinti te diṭṭham*.— 16, *aham pi na jānāmi* A, *aham na j°* BC.— 17, *samghādisesaṃ ropetvā* (*ropeta* B) BC, *yathādhammam* *kārāpetvā* A.— 19, et seqq. *sāssa* A, *svāyam* C, *sāsā*, *yassa*, *svāssa* B, *sassa* E.— 23, *suddhānaṃ* B.— 24, *naṃ* A, *taṃ* BC, *na* E.— 17. 3, *tesaṃ vikkhitvā* ADE, *tesaṃ ācikkhitvā* C, *tesaṃ pucchitvā* B.— 5, *anuvaseyyum* AC, *anuvaseyyum* B.— 6, *anuvaseyyum* AB, *anupasseyyum* C.— 7, *ārogo* *hoti* all MSS. instead of *ārogo hosi*. — *codissatīti* A, *bhedassatīti* C, *codessati* B instead of *codessasīti*.— 8, *codessatīti* AB, *codessasīti* C.— 9, *āyasmā* AC, *āyasmantā* B. — B omits *gilāno*. — *ārogo* *hoti* A, *arogā hotha* C; B omits these words. — Perhaps we should correct: *ārogo ārogaṃ ākaṅkhamāno codessasīti*.— 10, *samanuyūñjitvā samanugāhitvā* A, *samanuy° samanubhāsītā* B, *samanuy° samanugāhitvā* (*samanuggāhitvā* c. 18. 5, 6) *samanubhāsītā* C (the same c. 18. 5, 6).— 18. 2, et seqq. *pavāraṇās°* AB, *pavāraṇas°* CE.— 3, 4, C constantly, except at one place in § 4, reads *āgame jūṇhe kom°*.— 4, (in the middle of the paragraph) *karissati* AC, *karessāma* B. — *uddissati* A, *uddississati* C, *uddisesāma* B. — *pavāressati* all three MSS.— 6, *punad evāgantvā* A, *punad eva anto* BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentā-
pañāmañ ca A, pavārentā sata dve ca B, pavārento samadveva
C. Perhaps we should read: pavārent' āsane (comp.
ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.
—chandadānapavāraṇā A, chandadāne p° B, andadāne p° C.
— 6, °vatthu ca bhaṇḍanaṃ A, °vatthu bhaṇḍanaṃ B, °vatthu
diṭṭhi ca bhaṇḍanaṃ C.— 7, °saṃgaho ca AB, °saṃgaho C.

V.

1. 1, et seqq. The MSS. read: asiti °sahasāni instead of
asitiṃ °sahasāni.— 2, adhippasāreyyāsi B.— 3, so vo bha-
gavā?— 4, upasaṃkantāni C, °kamantāni AB.— 5, upa-
saṃkamantāni A, °kantāni C, °kamāpi B.— 7, no tathā
bhagavantam B, no tathāgataṃ bhagavantam AC.— 8, AC
put the words satthā . . . aṃmi only once.— sāvato pi A, sāvako
pi B, Sāgato pi C. —no tathā BC (tathā is crossed in C). —
After Sāgataṃ a corrector has added, in C: yathā.— 12, et
seqq. Sitavane, Sitavane B, Sitavane AC.— 13, puṭo AD,
phuṭo E, puṭho C, puṭṭho B. —bhoge ca bhuñjitum A, bhogā
ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B.
— 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B,
aneñcappattam E.— 27, tassa sammādhimuttassa BC. —bhi-
kkhuno AB, tādino C. —karaṇiyañ ca na v° A, kariyam na
v° C, karaṇiyam na v° B.— 29, Before tassa me C inserts:
sacāham bhante ekapaḷāsikaṃ uhissati. —upāhanāsu ratto A,
up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE,
°vatṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D.
Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallaka-
bandhā and khall° B, khallakabaddhā CDE. —puṭabandhā
AB, puṭabaddhā D, pūtabaddhā E, puṭabandhā and puṭa-
baddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E,
pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāli-
guṇṭhikā B. —tulapuṇṇikā AD, tūlapuṇṇikā and tūlapuṇṇikā
B, tūlapuṇṇikā E, tulapuṇṇikā and tūlapuṇṇikā C. —
°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C,
°baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E.
E: meṇḍavisāṇabaddhikā 'ti kappikathāne meṇḍakasiṅga-

saṅghāne vaddhe yojetvā katā. — vicchikāḷikā ADE, ²likā BC. — 4, uddacammaṃ^o A, uddacammaṃ^o and udao^o C, oṭṭhaka-cammaṃ^o B. — luvakao^o A, luvakao^o and luvakao^o C, ulukao^o and ulukao^o B, ulukao^o D, lukao^o E. — 3. 1, ²upāhanā ārohitvā AC, ²naṃ ār^o B. — upāhanā orohivā ABC. Comp. i. 7. 3, 5. — 5. 1, init.: taṃ bhikkhuṃ pariggahetvā ABC; probably we should correct: taṃ bhikkhū par^o. Comp. vi. 11. 1. — upāhanam AC, upāhanā B. — 6. 1, upāhanam AC, upāhanā B. — 2, AB omit rattiya. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhāratadaṇḍan ti C, kattaradaṇḍan tīti B. — 3, khatakhataśaddā B. — sabhā-katham AC, bhayak^o B. Comp. GRIMBLot, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, riechanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhuṃ passivā C. — 3, pāṭamgin ti A, pāṭaṅgan ti C, pāṭakan ti B, pāṭaṅkiti (^okiti D) DE. — 4, goṇakam BDE, gon^o AC. — tulikam ABC, kul^o D, tūl^o E. — kadali^o ACE, kādali^o BD. — 7, Probably we should correct: aññataro pi pāpa-bhikkhu. — 8, vidhunitvā AC, vidhūnitvā B. — 11. 1, cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A, ogubbiyanti B, ogummiyanti D, okumpiyanti CE. — 12. 1, vinā upāhanena A, up^o vinā BC. — 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papatake pabbate A, Papāte pabbate CDE, Pavatte tabbate B. — 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca mayā B. — 5, dassaniyam pāsādikam A, pāsādaniyam B, pāsādikam pāsādaniyam C, pasādikam pāsādaniyam E. — yatindriyam A, yantindriyam B, santindriyam, which appears to be corrected to yantindriyam, C, satindriyan ti jitindriyam D, santandriyan ti jivitindriyam E. — 6, kaṇḍuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjh^o and majj^o B. — 9, tvaṃ AB, taṃ C. — sarabhaññaṃ mānapariyosāne A, sarabhaññaṃ^o C, bhaññaṃ^o B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (paṭid^o E) paridassesi DE. — 12, Gajaṅgalam A, Kaj^o BC. — tato param B, t^o parā AC constantly. — Saḷavati C, Sallavati A, Sallavati B. —

Setakannikam A, Setakannatam C, Svetakannikam B. — Dhûnam A, Thûnam B, Thuṇam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-hassissaro AC, sahasagāmikissaro B.— 9, upasampāda-pañcehi gaṇamgaṇā dhuvasinā C, upasampadam pañca gaṇam dhuvanahāyina B, upasampadam pañca gaṇamgaṇā dhuvasindāyanā C.

VI.

1. 2, The MSS. almost indifferently read āhāratam and °ttham (in the following chapters we find almost constantly khādaniyattham and bhojaniyattham).— 4, 5, bhattāchannakena A, bhattāchandakena C, bhattāchandakena and °candakena B.— 2. 1, sūsumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— 3. 1, vacam B, pacam AC. —vacattham ADE, paccattam C, vattam B. —nisadapotaṇ ti ACD, nisaddapodaṇ ti E, nissadepodakaṇ ti B.— 4. 1, paggavak° AC, vaggavak° pakkavak° B. —DE: pakkavaṇ ti latājāti.— 5. 1, After paṭolapaṇṇam C inserts: nettamālap° paggavap°.— 6. 1, viḷaṇṇam B, piḷ° AC. —pippali AC, pippalaṇ B.— goṭhaphalaṇ A, goṭaphalaṇ B, koṭhaphalaṇ C.— 8. 1, sāmuddam ABC, samuddikā° ti DE. Comp. Abhidh. 461. —bilam ABCE, bilālam D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccāābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanipakkam AC, rajanānippakkam B, rajanapakkan (and: rajanānīp°) ti rajanakasatam E.— 10. 1, cālikehi AB, cālītehi C. —cuṇṇacālinan ti A, cuṇṇam cālinan ti BC. —dussacālinan ti AC, dussajālinan ti B.— 11. 1, tam bhikkhum AB, tam bhikkhu C. Probably the correct reading is: tam bhikkhū. Comp. v. 5. 1.— 2, saraṇjanam E. —tālisam A, tālisam B, tālīscayam C. Possibly the true reading is kāliyam (Abhidh. 302).— 12. 4, pharusā hoti ABC. ph° honti? —salākātthāniyan ti A, salākātaniyan ti C, salākādhārayan ti B, salākodhāniyan ti yattha salākam odahanti tam DE. —amsabaddhako A, °bandhake B, °vadhako C, °vaddhako DE.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— 13. 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiñca A, āsiñcanti B, āsiñjiyanti C. —pātum AC, haritum B. —vattim A, vatti BC. —dahati all three MSS. —dhumanetthan ti A, °nettan ti B, °netthin ti C. —dhūmanettāni ABC. —amsabaddhako, °kam AB, amsavaddhako, °kam C.— 14. 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A. —sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappalikāya C. —kabalikan ti A, kabalikan ti B, palikan ti C, kakhalikan ti D, pakalikan ti E. —sāsapakuttana AC, °kuddena B, °kuttana E, °kuddena D. —phositum ti A, positum ti C, dhovitum ti B. —kiliijittha A, kilijittha C, pilicchittha B. —°sakkharikāya AB, °sakkharitāya C. DE: lonasakkarikāya (losakkarikāya E) chinditum ti khureṇa chinditum (E omits the last two words).— 6, Instead of udāhu paṭiggahetabbāni I propose to read: ud° paṭiggahāpetabbāni. —paṭiggaho ti kato B. kato (tato E) paṭiggahāpetabbo °ti sace bhūmippatto paṭiggahetabbo, appattam (appatti E) pana gahetum vattati DE.— 7, duṭṭhagahapaniko A, °gahaniko BD, °gahaniko CE. —acchakañciyā AC, addhakañjiyā B. —acchakañciyan ti AC, añḍakañjiyan ti B, acchakajakan (acchakañcalkaṇ E) ti taṇḍulakamattho (taṇḍulamatto E) DE.— 15. 3, sabbatthikam A, sabbatthakam C, sambhattakam B. —ito titam C.— 4, vigaṇetvā C, pi gaṇetvā A, gaṇetvā B. —nivisi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dārakā? —The MSS. almost constantly read alamkitā, which I think is a misspelling caused by mālākitā. —añño dārike AB, aññe dāruke C. —aññe dārike ABC.— 6, paṭimuñjā ti A, °ñcā ti C, °ñcāhi ti B. —asukassa B.— 8, sabbaso suvaṇṇamayo C. The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovaṇṇamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8. —koḷumpe C, kolumpe A, koḷumbe B. In the Abhidhānapp. (456) this word is spelt kolanubo. Comp. ch. 19. 3.— 16. 1, °karaṇam AC, °karakam B. —sāpiso A, sāmisso C, sāmiyo B. —kimatthiyā AC,

kimitthiyā B. —thaddhanatthāya A, dhandhanatthāya B,
 bandhanatthāya C. thambhanatthāya? thaddhattāya?
 — 2, vacce AC, vadhe B. — 17. 2, kutāyaṃ AC, kutoyaṃ B. —
 4, 5, sāmāṃ pakkāṃ AB, sāmāp° DE. C generally reads
 sāmāp°. — 6, sāmāpāko, sāmāmp° B, samāp° corrected to
 sāmāmp° C. — 7, ukkapipṇḍakā ADE, °piṇḍukā B, °piṇḍākā
 C. —pācenti AC, paccanti B. — 8, na ahosi C, nāhosi A, na
 hoti B. — 9, After khamaniyaṃ bhagavā B inserts: yāpani-
 yaṃ bhagavā. —na ahosi AC, na hoti B. —paṭiggahāpetvā
 AC, paṭiggahetvā B. — 18. 3, koḷumpeli AC, koḷambeli
 B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti
 C. —harāpetvā AC, āharāpetvā B. — 4, nihaṭaṃ ABC,
 tihaṭaṃ D, nihaṭaṃ E. — 19. 1, After pāhesi B inserts:
 imaṃ khādaniyaṃ; before dassetvā: Sakyaputtassa. — 20.
 1, Mandākinidahatire B. — 2, bhāṇe (omitting tena hi)
 AB. —Mandākinidahaṃ B. —abbāhitvā AC, aggahitvā
 B. — 3, evaṃ evaṃ Andākinīyā dahāya B. — 4, atirittāṃ
 B. — 21. 1, uppannaṃ B, ussannaṃ AC. —nippaṭṭabijaṃ
 AC, nibabbabijaṃ B. nibbaṭṭhabijaṃ ti (nibbattab° ti E)
 bijaṃ nibbaṭṭhetvā (nippattetvā apanetvā E) paribhuñji-
 tubbaṃ DE. Probably we should read nivattabijaṃ. —
 22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv
 corrected to so maṃ khv C. —tunhibhuto va B, tato va AC.
 — 3, duropayo ACDE, dūrepayo B. duropiyo? — 23. 2,
 suṭṭhu ayya A, s° ayye B, suṭṭhaya C. —āharissāma° ti B.
 —evaṃ ayyo ti B. —natthayyo B. — 3, potthanikaṃ A,
 potthalikaṃ B, poṭṭhanikaṃ C. pottanikan ti (potthanikan
 ti E) mamsacchedanasatthakaṃ vuccati DE. — 4, esāyya A,
 eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A,
 kim imāya C. — 6, 7, sacchavi C. —lomo jāto B. — 7, B omits
 bhagavato mahāvāṇo. — 8, viññāpemi ti AC, viññāpesi ti B
 instead of viññāpesin ti. —paribhuñjāmaṃ A. — 13,
 appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B.
 Comp. i. 40. 4. — 14, sihā siham° A, siham° BC. —paripātentī
 AB, paripādentī B. — 15, taracchā taraccham° A, taracchā
 m° C, taraccham° B. —paripātentī A, paripādentī B, pādentī
 C. — 24. 2, adhikāni ABC instead of atitāni, comp. § 3.
 —na assa AB, na addassa C, instead of na addasaṃ

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paraddatthabhojanam A, paraddatthabhojanam BC. —anupavacchati A, anuppavacchati BC. —cāpaneti A, ca vyāsaneti B, ca byapaneti C. —°sobbhāgyatha B, °sobbhagyatam AC. —BUDDHAGHOSA: patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, patigaṇhittha C. —dhātā AC, dhītā B.— 4, na cāham paṭibalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuñnam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belaḷo A, Belatṭo and sometimes Belatṭho BC. Comp. the name of Saṅjaya Belatṭhiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighatehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, ciciṭāyati ciṭciṭāyati A, ciciṭāyati ciṭciṭāyati B, vicciṭāyati viciṭāyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam santatto A, divasasantatto C, divasayantatto B. —ciciṭāyati ciṭciṭāyati A, ciṭciṭāyati ciṭciṭāyati B, ciciṭāyati viciṭāyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatham B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabham sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasathāgāram santharitvā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbasattharikaṃ santhatham B. —purattābhimukho A, puratthābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanānam A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Sūnidhav°, Sunidhav°, Sunidhav° B, Sūtidhav° D. I think that Childers's spelling Sunidha is correct; comp. Sansc. Sunitha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmacariye AC, brahmacāriye B. —āsum ABC. The true reading is asu, see Mahāparinibb. Sutta, p. 14.— 13, vissajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, saṃsaritam AC, saṃsāritam E, saṃhitam B. —acchinnamūlam B, ucchinnam m° AC.— 30. 1, bhadrām bhadrām yānam AC, bhadrām y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum AB, niyāsīsum C.— 4, kissa je Amb° amhākam d° B. —ekabhattam AC, etam bh° B. —sace pi me ayy° A. —dajjāham tam C, dajjāham A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakāya 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiṇṇikāv° A, Kiṇceik° C, Giṇjak° B. —Ambavanam A.— 31. 1, et seq. sandhāgare AC, santhāg° and satthāg° B.— Nātap° A, Nātap° and Nāthap° B, Nātap° C. —samikābhisamkhāro B (at both places).— 3, kim panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C. — 7, C omits jegucchitāya dhammam desemi. jigucchitāya dh° d° A, jigucchāya dh° d° B.— 8, 9, anabhāvam gatā B. — 10, anuviccakāram ABC, anuvijjakāram D, anuviccekāram E (anuviditvā cintetvā tulayitvā kātabbam). —mam hi AC, mamam hi B. —sāvaka AB, sāvakam C.— 11, piṇḍapātām BC, piṇḍakam A (at both places).— 13, asatā AC, acchā B. —musāva AC, musāvādā B.— 32. 1, et seq. uggahitapaṭiggahitakam AC, uggahitam paṭiggahitam, and uggahitakam paṭiggahitakam B.— 33. 1, bahārāmak° A, bahirāk° B, ārāmak° C. —āropetvā AC, āropitā B.— 3, 4, sammutiya k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiya to sammatāya, but that sammuti is here the fem. of an adjective sammuta=Sansc. sammata.— 4, sammuti k° all three MSS. —gonisāṭikam A,

gonisādikam B, gonisādikam CE.— 5, bahi patitthāpentī A, bahi tthapentī B, bahi vāsentī C. —sammutikapp° AC, sammutiyā kapp° B. —gonisādikam A, goniṇādikam B, gonisādikam C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— 34. 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam mah° A, sabbatthakamah° C, sambhattakam mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakam A, sūpabhiñcācānakam C.— 9, tena hi sunisa catur° B.— 12, I have written bhadram yānam abhirūhitvā; ABC read: bhadram bhadram y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. — pattikā va B.— 17, Aṅguttarāmo (at both places) A. — loṇam pi taṇḍulam pi telam pi A, loṇam pi telam pi madhum pi taṇḍulam pi B, loṇam pi telam pi taṇḍulam pi C. —After khādaniyam pi AB insert bhojaniyam pi. Comp. ch. 33. 1. yathā bhagavantam AC, yathā mayam bh° B. —tattha is omitted in AC, in C it has been inserted afterwards by a corrector. — 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanam AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khirena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasam AC, pañca gosam B, pañca gorase E. —māso māsatthikena AC, kummāso kummāsatthikena māsona māsatthikena B. —iminā yam ayyassa kappiyam yam tam d° B, iminā ayyassa k° d° A, iminā ayyassa yam k° tam d° C.— 35. 1, et seq. Keniyo B, Keniyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samhitam AC, samaṅgitam B. —Atthako Vāmako Vāmadevo cāṅgirasō Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānam kattāro isayo ime rattap° B.— 6, madhukapānam A, madhup° BCDE. —dākarasam AC, tākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayatam B, ve yajatam C, veyā etam (ve yujatam?) A. 36. 1, saṃkaram ADE, saṃkāram C, saṃnagaram B. —

pañca satāni 'ssa daṇḍo A; in C *assa* has been inserted by a corrector; *tassa pañca satāni daṇḍo* B.— 2, *bahukato* ABE, *bahukkato* D, *bahugatho* C. —*buddhe vā dhamme vā saṃghe vā* A. —*saṃkaro* AC, *saṃgāro* B. —*pañca satāni 'ssa d°* A.— 3, *mahiddhiko* B. —*abhippasādo* B.— 4, *bhagavato mettena cittena ph°* ABC instead of *bhagavatā m° c° ph°*. —*gāvaṃ taruṇav°* A, *gāvi taruṇāv°* B, *gāvi taruṇav°* C. —*eso āvuso* B.— 6, *nāddasa* ABC instead of *nāddasaṃ*. —*sākaṃ* B constantly. —*nāddasa* AB, *nādassa* C instead of *nāddasaṃ*.— 37. 3, *bahuṃ-bahuṃ denti* C, which possibly is the correct reading.— 4, B appears to read *Bhusāgāre*. Comp. also *Mahāparin. Sutta*, pp. 44, 45.— 5, *moghapurisa pabbajito* BC, *m° pabbajite* A. —*pabbajitena* A, *pabbajito* C, *pabbajite* corrected to *pabbajito* B.— 40. 3, (at the end) *yāvajivikaṃ tadaha paṭiggahitaṃ* BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, *añcaṇi upa-pisani* AC, *añjatiṃ upapiñjani* B. —*salākathāni* AC, *salākodhanti* B.— 3, *thavikaṃ paddhakaṃ* B, *thavikaṃsa-vaddhakaṃ* A, *thapikaṃ aññavaddhakaṃ* C.— 6, *vikāsiyaṃ* AB, *vikāsiyaṃ* C.— 10, *sihañ ca dipikaṃ* A, *sihabyaggha-dipika* C, *sihañ ca dipikaṃ* B.

VII.

1. 1, et seq. *Pāveyyakā* ACE, *Pātheyyakā* and *Pāth°* B, *Pāt°* and *Pāth°* D. *BUDDHAGHOSA* explains this name thus: *Pāṭeyya-* (*Pāceyya°* E) *ratthavāsino*, *Pātheyya* (*Pāveyyaṃ* E) *nāma Kosalesu pacchimadisābhāge rattham, tatthavāsino 'ti*. Comp. *Turnour's Index to the Mahāvamsa*, p. 20. — *BUDDHAGHOSA*, after having explained *okapunnahi*, adds: *oghapunnehiti* (*opapunnehiti* D) *pī pāṭho*.— 2, B omits *yāpaniyaṃ bhagavā*. —*avivadamānā phāsukaṃ* (*phāsu* B) *vassaṃ vassimhā* BC, which is wrong, as the commentary shows. —*gacchantā* A, *āg°* BC.— 5, (I here mark the readings of the *Parivāra* [MS. Orient. fol. 378 of the Berlin Royal Library, fol. jh1], which contains a

similar passage, by P) ovattiyakaraṇamattena AE, ovattikak^o CP, ovadhiyak^o D, ovadhitakāraṇamattena B. —kaṇḍusak^o A, kaṇḍukak^o B, bhaṇḍupak^o C, kaṇḍāsak^o P, kaṇḍusakakaraṇamattena^o 'ti muttiya- (corrected: mutaddittiya-) pattabandhanamattena D, kaṇḍusakaraṇamattena^o 'ti muddiya-pattabandhanamattena E. —anuvātakaraṇam^o ACEP, anuvātam^o B, anuvādakaraṇam^o D. —ovadeyyakaraṇamattena A, ovadh^o C, ovaddh^o B, ovaṭṭh^o E, ovad^o corrected to ovaddh^o D, ovatt^o P. The word is explained thus: āgantukapattāropanamattena kaṭṭhinacivaro vā pattaṃ gaheṭvā aññasmim akāṭṭhinacivare (kaṭṭhinacivare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmaṇ B. — 6, pāpaṇikena ACEP, apānikena B, pāpaṇikena D. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, summo B, simā C. — 7, saubbhārā AC, ya-vubbhārā B, sahubbhārā E. P generally reads sahubbh^o; I have met only once or twice in this MS. with the reading saubbhārā. — 4. 1, et seq. A sometimes, and B very often, reads vippakataṃ cīvaraṃ. — 11. 1, et seq. apaciṇayamāno A, apacitīyamāno and apaciniyamāno B, apavilāyamāno C. —Subscription: apaciṇanavakaṃ n^o A, apaciṇan^o n^o B. C omits the subscription. — 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK. — 1, Pāveyyakā AC, Pāṭheyyakā B. — 4, ullikhi AC, ullikhā B. — opatti A, opati B, opatti C. — dāḷhakamm^o B. — ānuvādikā AB, ānuvārikā C. — 5, ovadheyyam C. — 6, sañchinnena AB, sacch^o C. — 9, chinna^o A, sacchinna^o C, chinne B. — 11, simassa ubbhārāṭṭhamhi A, simassa ubbhārāṭṭhāpi C, simāsa ubbhārāṭṭhami B. — 12, 14, idha B, idaṃ AC. — 15, kariyaṃ tassa A, kayiran tassa C, karissaṃ tassa B. — 20, sattasattavidhi AC, sakkasukkāviddhi B. — 21, natthi AC, nantikā B. — chaccā AC, chaṭṭhe B. chaccho (Sanse. shatṭas) ? — 22, AC omit the words ādāya nissimagataṃ. — 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi? — 27, karaṇiyo AB, yā C. — 28, apaciṇanā A, apavilānā C, apaciṇe B.

VIII.

1. 1, 2, āramāni BC instead of āramā and ārame.— 2, vuttāpessāmā ti A, yāmā ti BC.— 3, parihāyissati B, bhāṇjissati A, sacchijjati C. —gilānā 'ti paṭivedeyyan ti ABC, gilānaṃ paṭivedeyyan ti E, gilānaṃ paṭivaseyyan ti D.— 4, jīvātīti tassa Jivako B, tassa jīvātīti J° C, tassa Jivako A.— 5, upari jivitum B.— 6, gaṇhati DE (at both places). —sutthum ca ABC, sutthu ca DE. —sutthum ca AB, sutthu ca C.— 7, āhīṇḍanto ācariya C, āhīṇḍantomhi ācariya AB. —āhīṇḍanto na kiñci A; BC omit āhīṇḍanto.— 8, kaṃ tikicchāmiti A, taṃ t° BC. —etissā ācariya A, etissācariya C, chācariya B.— 10, yadā arogā ahoṣi AC, yadā ārogo hoti B.— 11, uttānakam B. —nipajjāpetvā B, nipādetvā AC. —nutthahitvā AC, nutthahitvā B.— 12, me mahagghāni bhesajjāni B. —upajjānametassa samyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa samyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāraṃ jānāmīti adhippāyo.— 13, arogā tthitā A, ārogā tthitā, ār° tthitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañ ceva B.— 14, na ciraṃ AC, na cirasseva B.— 16, ayaṃ kho gaṇapati A, ayaṃ kho seṭṭhi B, ayaṃ kho seṭṭhi gaṇapati C.— 17, sādhu deva . . . āṇāpetum B, s° devo . . . āṇāpetu AC. Comp. § 21, 23.— 18, nipātvō A, nipajjāpetvā BC. —m° te sambandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippaṇi C, sippiniṃ A, sippini E, sabbini B, sibbanim D. —pāṇake, pāṇako AC, pāṇake, pāṇako B. —passeyyātha B, passathayyo A, passathayyā C. —tesāyaṃ (at both places) B. —sibbini A, sibbinā B, sappani corrected to sippani C.— 19, sacāham A, saccāham C, sacāham and saccāham B.— 20, jānāsi A, jānāhiti B.— 21, antagaṇhābādho A, antānaṃ gaṇṭhābādho C, antagaṇṭhāb° B. —devo C, deva AB. Comp. § 23. —āṇāpetha A, āṇāpetum B, āṇāpetu C.— 22, ussārāpetvā DE. —thambhe A, tambhe C, tumbhe B. —abandhitvā A, upanibandhitvā ca C. —uppādetvā AC, uppāl° B. —antagaṇṭhim A, antānaṃ gaṇhi C, antogaṇṭhikam B. —andhagaṇṭhim A, antānaṃ gaṇṭhi C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo tthito AB. —sojasa kahāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Candapajjota. — 24, tam to lopivisarati B instead of tam devo pivissatiti. —nippimceyyam A, nipaceyyam BC. —nippaci A, nipaci BC. —sappim pītam AB. —mam ghāteposasi B, ghātāpeyyāsi (omitting mam) A, ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti? — 26, tam sappim A, tam sappi B, sappi C. —amanusseva paṭijāto B. —mā casa AC, māsa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā DE. — 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitam AB, khāyitam C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakam BC, siv° and siv° BD, siv° E. —paccārahati AB, paccāharati C. paccarahati? — 31, B: nānābhesajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tñi upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatiti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, aḍḍhakāsiyam DE. — upaḍḍhakāsinam ABC, °kāsinam DE. —khamamānam, khamamāno ABC, kambhānan ti (corrected to khambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānam A. —sadisam A, sadisānam B, sadisā C. — 7. 1, After nimbakose pi A inserts ajjhokāse pi. — 2, sammannitabbo ABC instead of sammannitabbam. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikam vuṭṭhāpentī. See the list of contents of this book, v. 10. — 9. 1, A omits sabbo. — 3, uttarantassa AC, uttaritassa B. — 10. 2, sītudakāya A, sītuddakāya C, sītunakāya B, sītuntikā ti apakkarajanam vuccati E. I am doubtful as to the correct spelling. sītunhikāya? — uttarāḷumpam AC, uttarāḷumpakam B. uttarāḷavan ti vaṭṭaṭṭhārakam rajanakumbhiyā majjhe tṭhapetvā tam āthāram parikkhipitvā rajanam pakkhipitum anujānāmīti attho, evam

hi kate rajanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? — °thālīkan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25, 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamabākhettam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyāda-baddham, simghātakabaddham E. — acchinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Cale. — A omits rattiya.— 3, 5, After dhammavinayo B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupaṭṭam B. — majjhe ekacciyan ti AC, maṇḍelo (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbaṭānam (corrected to uttubbaṭānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālato uddhatānam (uṭṭhānam D) gatavattakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. — A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinno A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinna bhavissanti all three MSS. instead of jinna bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā labhateva āyup B.— 16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3. — 4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B. — samgopeti A. — **21.** 1, suttalūkhāṃ AB, suttalukham CE, suttalukam D. BUDDHAGHOSA: sutteneva aggalam kātun ti attho. — okiriyanti AC, okiranti B. okireyyātiti jinnakonano galati D, okiratiti chindakogato galati E. — atthapadakaṃ A, atthapadaka B, atthapadikaṃ C, atthapādakaṃ D, atthāpadakaṃ E. BUDDHAGHOSA (E): atthāpadakacchannena pattamukham sibbitum. — 2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA: āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vaṭṭati, chinditabbam eva. — **22.** 1, mātāpitāro hi kho A, °ro kho B, °ro pi kho C. — dadamāno BC, dadamāne A. — **23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct anadhiṭṭhite instead of anadhiṭṭhitena; comp. bhājjyamāne. — 5, Isibhato A, °ddo C, °tto B. — 6, Nilavāsi AB, Nilavāsi C. — Sāpavāsi A, Sālavāsi C; B omits the name of this Thera. — Gotako A, Gopako B, Govako C. — Baḷikasantāno A, Phalikasandano B, Phalikasandāno C. — **25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim. — te pi mam (at the first place) all three MSS. instead of te mam. — **26.** 1, upatthahantiti A, upatthentiti C, upatthapentiti B. — upatthentiti AC, upatthapentiti B. — 3, upatthentiti AC, upatthahantiti B. — upatthentiti AC, upatthantiti B. — natthi te all three MSS. Probably we ought to read: n' atthi vo (te and vo are very similar in Burmese writing). — upatthahēyyum AB, upaheyyum C. — 4, upatthāpetabbo B constantly. — 7, nihātum A, niharitum BC. — 8, nihātum AB, niharitum C. — **27.** 1, upatthahemāti A, upatthapemāti B, upatthāhemāti C. — 5, avissajjitam C. — **28.** 1, AC omit hi. — 2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B. — tiṭṭhiyadhajam dhāretabbam AB, °jo dhāretabbo C. — 3, akkanālam AE, akkanālam B, agganālam C, akkhanālam D. — paṇadasāni and phaṇad° A, phala-

dasāni C, phalakasāni and phaladasāni B.— 31. 1, After ārocesum C adds: anujānāmi bhikkhave visāsam gāhetun ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° A C.— 3, mahābhiso A C, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, sītudi A, santuṭṭhi B, situnhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsān ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhisu B, puna dvisu C.— gilāyanā A B, gilāyavā C.— 19, agganālā ca C, akkanāli ca A, akkanālayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi B C, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmiṃ āvāse kattabbatāntipaṭibaddho.— 5, addasa kho A, addasā kho B C. This is certainly a blunder; the true reading is addasam kho; see Kuhn, Beiträge zur Pāli-Grammatik, p. 109.—The three MSS. read: bhante bhikkhu d° va āgacchante. I propose to read: bh° te bhikkhū, etc.— 6, adhammikena nasi dhammikenā ukkhitto A, adhammikenā si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikenā pi dhammecakena ukkhitto B.— 8, vatthusmiṃ kāraṇeti A C, v° kasmim kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye A C, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammaṃ karontīti aññatrāpi dhammakammaṃ (sic) karonti ayam eva vā pāṭho . . . aññatrāpi vinayakammaṃ aññatrāpi satthusāsanakammaṃ ti.— 3, cha imāni C D, cha yimāni A E, chamāni B.— 4. 8, anantarikassāpi A B, antarikassa pi C. E: ānantarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetā A, paṭinisajjetā C, paṭinissajjetā B. BUDDHAGHOSA: paṭinissadethā ti (paṭinissajjivā ti E) paṭinissajjitabbā.— 6. 1, A C omit bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atthānārāhikaṃ A, ratthānārāhikaṃ B, atthānārāhikaṃ C.— 10, yañ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhattaṃ BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanḍulakan tassa B.— 35, All three MSS. read bhaṇḍanākārako.— 38, cakkam bandhe?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °byādhite C.

X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA: asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pātho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dighiti, Dighiti. Dighiti is the most frequent spelling, but Dighiti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.— abhivijjiyya C.— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotiti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasampannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dighāyu.— 8, Brahmadaṭṭe Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradittho B, ciraṃ ditthā A, ciraditthā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha katthāni A, attha k° C, atthi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāma ti A, gamissāmi C, gamissāmiti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddam okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbādetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuttā 'ti mutthassatino. vācāgocarabhāṇino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipatthānādigocarā. bhāṇino ca, kathambhāṇino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukham pasāretum icchanti tāva pasāretvā bhāṇino, eko pi saṃghagāravena mukhasamkocam na karotiti attho. —v. 3, yeva tam A, ye tam BDE, ye ca tam C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atthiechinnā ACE, °echiddā B, °echidā D, —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgaraññe A, °rañño B, mātāṅgam vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavamsadāyo, °ye A, Pācinavamsadāso, °ye B, Vācinavamsamaggadāyo, Pācinavamsamiggadāye C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyyakam CDE, Pālil° A, Pāral° B.— 7, upatthāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātā B, piṇḍapāta C, piṇḍakam A.— 2, piṇḍapātā B, piṇḍakam AC.— 6, Mahākoṭṭhiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena tam B.— v. 3, anuyyutam A, anuyyutam BCE, anuyuttam and anuyyutam D. BUDDHAGHOSA explains this word thus: anuyyātam anupakatam.— v. 4, pajjhāti B. —kālāgatam A, kālākatam E, kālāgatam BCD. BUDDHAGHOSA: kathetabbayuttakāle āgatam.— v. 5, pametum ABD, sametum CE. BUDDHAGHOSA: vimamsitum tam tam kāraṇam paññāya tulayitum samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhatthānakusalo; E: visandhikovidō ti viraddhatthā-

nakusalo.— v. 6, saññāpanaṃ AC, paññāpanaṃ B, sañño-
janaṃ D, paññāpanaṃ E.— v. 7, BUDDHAGHOSA : yathā
nāma āhunam (anuhitaṃ D) āhutipiṇḍaṃ samuggaḥhantīti.
—v. 9, vattanaṃ A, vattunā B, vatthunā C.— v. 10, atthacaro
idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekaṇ
cepa sampadā A, pañcekaṇ ceva sampadā B, mālakaṇ ceva
vaṇṣadā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A,
U° cubhayo B, Upālīvhayo C.— 4, 'nāthapiṇḍiko B, ca
Sudatto ca A, ca Sudattiho na ca C. —AC omit Via° Mig°
ca. —samakam dade C.— v. 5 is wanting in AB.



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